

**Souvenir Of The  
Silver Jubilee In The  
Episcopacy Of His  
Grace, The Most Rev.  
Patrick Augustine  
Feehan, Archbishop  
Of Chicago**



**JAMES JOSEPH MCGOVERN, PATRICK  
AUGUSTINE FEEHAN**









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His Grace, The Most Rev. Patrick Augustine Feehan,  
Archbishop Of Chicago**

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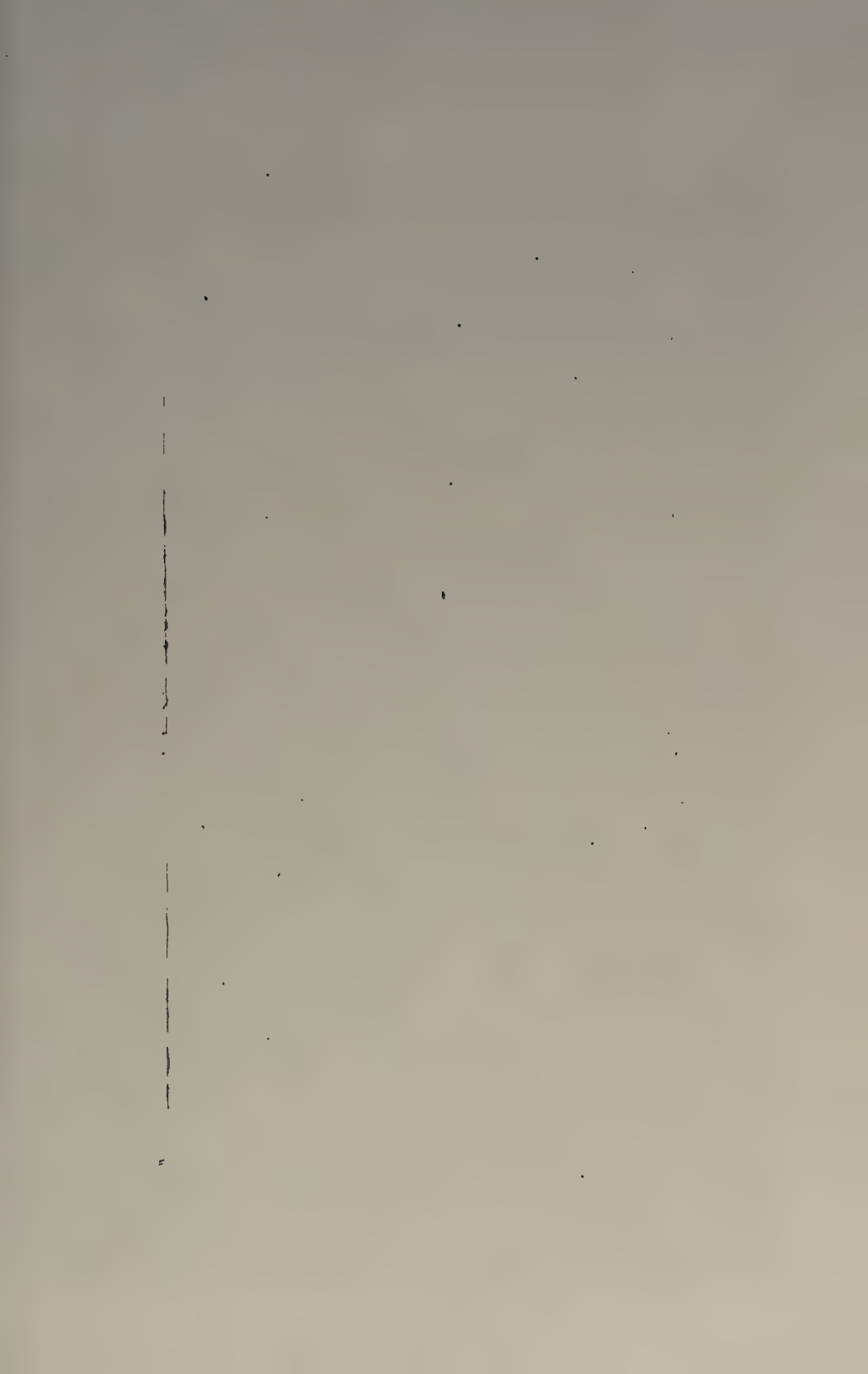


1865

1890

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SOUVENIR  
OF THE  
**SILVER JUBILEE**

IN THE  
EPISCOPACY OF HIS GRACE  
THE MOST REV. PATRICK AUGUSTINE FEEHAN  
ARCHBISHOP OF CHICAGO



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TO HIS GRACE

THE MOST REV. P. A. FEEHAN, D. D.,

ARCHBISHOP OF CHICAGO,

THE GOOD SHEPHERD, THE FAITHFUL STEWARD, THE FATHER TO THE ORPHAN,

THE NOBLE BISHOP, THE VENERATED ARCHBISHOP,

AND THE TRUE FRIEND,

WITH SENTIMENTS OF HEARTFELT ADMIRATION

FOR HIM

AND PROFOUND RESPECT FOR HIS EXALTED CHARACTER,

THIS SOUVENIR VOLUME

IS AFFECTIONATELY DEDICATED

IN BEHALF OF THE CLERGY OF THE ARCHDIOCESE.



## Preface.

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THE issue of a memorial volume, containing a narrative of the several demonstrations that took place in Chicago, October 29 and 30, 1890, in honor of the twenty-fifth anniversary, or Silver Jubilee, of the consecration in the Episcopacy of His Grace, the Most Rev. P. A. Feehan, D. D., is deemed an appropriate ending of the services rendered in its management by the committee appointed at the preliminary meeting of the clergy of the Archdiocese. The unparalleled success of the celebration in all its parts has more than compensated the members of the committee for the numerous, important, and, at times, arduous duties assigned to them; and, though individually they felt a diffidence in being able to master the many obligations attending such an event in all its details, they are gratified by knowing that they have given complete satisfaction. The narrative is preceded by a history of the Catholic Church in Chicago, told in the lives of the first five Bishops of the Diocese, and the first Archbishop of the Archdiocese, by Rev. James J. McGovern, D. D., the author of the *Souvenir* volume.

The Memorial of the Jubilee Celebration, therefore, becomes a work of deep historical interest, and as such it will be a valuable contribution to the history of the Catholic Church in the United States.

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PETER J. MULDOON,	MICHAEL J. FITZSIMMONS,

*Committee.*





## Introduction.

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"Let us praise men of renown, such as have borne rule in their dominion. . . . men of great power, and endued with their wisdom shewing forth in the prophets the dignity of prophets, . . . . ruling over the present people, and by the strength of wisdom instructing the people in most holy words, . . . . rich men in virtue, studying beautifulness . . . . and there are some of whom there is no memorial. . . . . But these were men of mercy, whose Godly deeds have not failed. . . . . Let the people show forth their wisdom, and the Church declare their praise."

The growth of the Catholic Church in the United States within a hundred years is a practical illustration of the "mustard seed" of the Gospel. When the present century opened the way for the number of years that make up its cycle, there were one Bishop, 30 priests and about 30,000 Catholics. In 1890, a decade before the close of this period in the history of the world and the annals of the Catholic Church, there are 13 Archbishops, over 8,000 priests, whilst the Catholic population has increased to 10,000,000.

This progress has been made within the span of a possible human life. There are still living men, whose recollections of the early days of the Church run back to the beginning of the century, and it is in the memory of men, who are not considered very old, when, in some of our great cities, there was but one priest, who was able to attend to the spiritual needs of the few faithful and visit the scattered missions in the adjacent territory.

The agencies employed to achieve this wonderful progress by Him who "hath done all things well," were not of an extraordinary nature; the blood of martyrs has not been shed; the persecutions of the early ages of the Church were not renewed, but in the light of an increasing, liberal movement among men, the young Church in the United States started in with a young nation that formed for its government a constitution based upon the most liberal principles of human justice and toleration; and though prejudices, arising from denominational bigotry, or a misconception of the Church's stand on social and educational questions, have caused many to "hate" her and strive to impede her progress, or scepticism has thrown discredit on her teachings, she

has moved steadily onward, "instant in season and out of season," continuing the noblest of stories that stretches between Ascension day and To-day. Her history is the same, sequence and progression, the defender of the Faith, the upholder of morality, justice and truth.

It is a recognized fact that men and their deeds mark out the beginning and line of progress of a people; before the people came there was no history. "I have nothing to tell," said a venerable missionary. "There were no people, hence no facts for history. I traveled from one small settlement to another over unbroken prairies, fording streams and camping in the woods, and that is all." No traditions cluster around the past; before emigration set in there was a vast wilderness.

The city of Chicago, the representative city of the Western Continent, presents an instance of this phenomenal growth of the Church. In 1833 Chicago was incorporated as a city and in the same year the first Catholic Church was built, and the two have grown up together, the marvel of the age.

Many are living who easily recall the day when they heard Mass in the little frame church referred to in the life of Bishop Quarter, in a city that now claims 84 churches, besides colleges, hospitals, academies, schools and charitable institutions.

The Diaries of Bishops Quarter and Van de Velde are most interesting, and they have preserved a multitude of details which, but for the industry and zeal of the writers, would be forever lost. No Catholic papers existed in the State of Illinois until the *Western Tablet* was published in 1852, with the approbation of the Right Rev. Bishop Van de Velde, which fact is noted in his diary. When this is remembered, the value of the diaries will be fully appreciated. A picture is presented in bold relief of the crudeness of the times in which they lived; their poverty, their want of priests, their tribulations and sorrows and the difficulties that beset the lives of these pioneers, and the sacrifices they made, are faithfully recorded. The perfect organization of the Catholic Church and the union of spirit and action by which it is governed are shown to their full advantage in the lives of the first five Bishops of Chicago and the brief sketch of Archbishop Feehan's administration in the See of Nashville and the Archdiocese of Chicago.

The truth in their trend manifests itself with a forcibleness that is irresistible that the Bishops and Priests, in following the footsteps of Him who was not only a man, but pre-eminently *the* Man, have to deal with those whose lives in this world are earnest—earnest wants, earnest toils, earnest cares, earnest sorrows—who meet life in its sober, stern reality, who find few flowers, few shady bowers on their path, but mostly a monotonous, dusty highway.

In doing all this they seek not their own glory, but the glory of Him who sent them.

A history of their deeds adds nothing to their greatness, whether their names are inscribed on monuments or written in books, or they have not left the imprint of their memories on the shores of Time. They look to Heaven for their reward.

The change that has taken place within a half century in the modes of travel, in living and being, has made it easier for the laborers; but the spirit is ready, and it is not uncommon to see Venerable Archbishops, weighed down with years, traveling in the primitive ways of fifty years ago wherever their services are required, and modern methods of travel are wanting.

The spirit of the American people is active in the preservation of all that bears upon the arrival of the first pioneers in this country, and the value of such historical records is of no little importance in the light of the future. The Church, faithful to her record, is doing her share in a similar work.

A chronique of events that transpired during the magnificent celebration of Archbishop Feehan's Jubilee follows the Lives of the first Bishops and the first Archbishop of Chicago.

When the history of the Church in Chicago shall have grown so old that her earliest records will be eagerly sought after by church writers, *forsan et hæc olim meminisse juvabit*.



## The Catholic Church in Chicago.

If the sainted Jesuit Missionary, Father Marquette, during his enforced stay on a bed of sickness in a log cabin at the mouth of the estuary, now known as the Chicago river, had a vision of the triumphant pageant of the Church he loved so dearly and served so faithfully, that took place on that very site two centuries after, his anxieties and pains must have been assuaged and heavenly joy filled his soul. At that time — the winter of 1674-75 — there was nothing inviting in the surroundings to offer him any kind of relief in those days of hard trial. To the north there was an unbroken, impenetrable forest; to the west, vast, bleak prairie lands; to the south, low marsh and sickness-breeding swamps, shunned by the redman in the summer, and absolutely desolate and forbidding in the winter months of the year.

Father Marquette accompanied by Joliet, a French merchant of Quebec, and a band of Huron Indians, on his return from exploring the "Great Father of Waters" entered the Illinois, and, slowly ascending the river, he landed at the Indian village of the Peorias. He was joyfully welcomed by this tribe, and was deeply touched by their simplicity and earnestness in listening to his teachings. He promised to return in a short time, and continued his journey, meeting the Illini, "a superior body of men," as the name implies, and other tribes who had assembled at Starved Rock for their annual pow-wow in honor of the Great Spirit. The "untutored savages of the forest" received the Black Gown with every mark of respect, heard him first with curiosity, then with many evidences of delight, as he spoke of the one true God, the immortality of the soul, and kindred subjects, until they became anxious to embrace the new religion. But the great missionary was on his way to his Home Mission and could not delay long enough to effectively plant the cross in the midst of these people, but he renewed the promise made to the Peorias, that he would return the following year and establish a Mission. He bade them farewell, and, entering his frail canoe, was rowed up the Illinois river to the Kankakee, thence up the Kankakee to its source, where he landed and crossed overland to Lake Michigan and embarked in his canoe, sailing northward along the eastern shores of the "Inland sea" to St. Mary's Mission, Sault Ste. Marie.

When the season was well advanced in 1674, Father Marquette left St. Mary's Mission, accompanied by his two Indian guides, and set out for the county of the Illinois, bringing with him a supply of church articles

necessary for a mission establishment. Changing the route, he boldly crossed Lake Michigan from the Straits of Mackinaw, and sailed down the western shore, to the inlet that served as an output for the overflow of the waters of the Desplaines valley, in certain seasons of the year. The journey came near ending in a calamity. Father Marquette had not completely recovered from the hardships and exposures encountered on his previous voyages, and during this trip he met with so many difficulties that he fell an easy prey to exhaustion, so that when the little party arrived at the mouth of the "Chicagou" he was carried to the adjacent land in such a complete state of prostration that his faithful companions thought that his death would soon follow. They hurriedly built a log cabin, arranged the interior with articles brought from their canoe, then one of them set out with all haste to convey the sad intelligence to the expectant tribes of the Illinois valley.

No sooner did these "simple children of the forest" hear of their good Father's condition, than a number of them started immediately to see him, to help him or to reverently bury his remains, should they have to perform that sad duty. Their happiness was unbounded when they found their beloved Black Gown living, and with the warmest expressions of affection, they flung themselves on their knees before him, spoke in their rough, earnest ways, words of encouragement, and promised that they would care for him until he would be able to resume his journey. This is the first historical fact that exists of a settlement of any kind, even for a short period, ever having been made on the spot that is now the unparalleled center of American civilization.

Father Marquette taught them all to pray to God for his final recovery, and the picture of the holy priest lying on his rude cot, in a log hut, on the site of the present great city, surrounded by his copper-colored children of the Illinois valley is so beautiful, that it deserves more than this narrative's passing notice. As soon as his returning strength permitted, the Illini carried their beloved Black Gown over to the Desplaines, and sailing southward to the Illinois, they soon reached their villages, where Father Marquette was enthusiastically welcomed and treated with tender care.

One hundred and fifty years transpire before the "Chicagou" and its surroundings come again under the Catholic historian's notice. First it is known as a traders' point, afterward a government reservation and frontier outpost, where a fort was built—Fort Dearborn—and an agency for the supply of goods and payments of money to the Indians who had surrendered to the government their rights to the lands of the Illinois. Jesuit missionaries visited the trading settlement from time to time, coming from Michilimackinac. Father Badin and priests from Bardstown, Ky., and Vincennes, Ind., made





1. Rt. Rev. Wm. Quarter, D. D.      2. Rt. Rev. Jas. O. Van De Velde, D. D.  
 3. Rt. Rev. A. O'Regan, D. D.      4. Rt. Rev. Jas Duggan, D. D.      5. Rt. Rev. Thos. Foley, D. D.





periodical trips to the frontier outpost, for the purpose, especially, of hearing the confessions of the Catholic soldiers and baptising the few Catholic traders' children.

April 17, 1833, Father St. Cyr was sent by Bishop Rosati of St. Louis, to the Mission of Chicago, Ill. In conferring the appointment, Bishop Rosati acted with the permission, and under the authority, of the bishop of Bardstown, under whose jurisdiction the territory of the Illinois was included. John Mary Irenaeus St. Cyr was born January 2, 1804, near Lyons, France. Called by a holy vocation, he studied for the priesthood. On December 18, 1830, he received minor orders, and, hearing that missionaries were needed in western America, he volunteered and set out for the vicariate of St. Louis, where he was gladly received by the Rt. Rev. Joseph Rosati. He was ordained in the cathedral of St. Louis, April 6, 1833. After a tedious journey of two weeks, Father St. Cyr arrived in Chicago in the first week of May, 1833. He found the Catholic population numbered about 200 souls, consisting chiefly of French-Canadians, a few Americans, one German and several Irish families. Land had been donated for a church, situated on the corner of Lake and State sts. Father St. Cyr immediately commenced the erection of a church—a frame building which was dedicated the following September under the title of "St. Mary of the Lake." His labors were not confined alone to the Mission of Chicago, but embraced a large portion of the State, hence he was kept busy during the years he remained in charge—1833-1837. It is a curious fact, and wonderfully prophetic, that Father St. Cyr in the letter of appointment is enjoined to give an account of his administration to the bishop of Chicago "as soon as Chicago should have a bishop of its own, and then return to St. Louis." Bishop Bruté, the first bishop of the diocese of Vincennes, in a letter to the Leopoldine Association of Vienna, gives an interesting account of his first and only visitation to the Mission of Chicago, which took place at this time. The letter is of such historical interest that it is inserted here among the interesting contributions to the early history of the Catholic Church in Chicago.

"When I arrived in Baltimore from France, in 1810, to devote myself to the missions in this country, there was but one Bishop for the whole United States, the late Most Rev. John Carroll. Since then many other Sees have been erected—the See of Detroit, erected in 1833, was the twelfth. The See of Vincennes, erected in 1834, by the Holy See, at the recommendation of the 2d Provincial Council of Baltimore, may be regarded as the 13th. To this see, thus established, I was named as the first Bishop. At the time of my appointment I was and had been for many years Superior and Professor of Theology in the Seminary,

connected with the College, of Mt. St. Mary's, near Emmitsburg, in Maryland. Although a large number of Priests now on the mission in the United States had been sent out from this Seminary, at the time of my appointment they were not able to aid me, either with Priests or money. The Sisters of Charity at St. Joseph's, the Mother House, made me a present of two hundred dollars to assist me in establishing myself in Vincennes. On my way to Bardstown, where I was to make my Retreat previous to my consecration, I visited my respected friend Dr. Purcell, the Bishop of Cincinnati, whose diocese must always continue to be a most worthy object of your generosity, as having a large population of German Catholics. He kindly accompanied me as far as Louisville and then returned, whilst I proceeded on my way to Bardstown, where I once more had the happiness of meeting my Father and Friend, the venerable Bishop Flaget, the Patriarch of these Western Missions, upon which he has labored above forty-three years—twenty-five of which as Bishop of Bardstown, having jurisdiction over the whole Western country. I was also permitted once more to embrace my old friend Bishop David, who, having resigned the Coadjutorship of Bardstown, has been succeeded by Bishop Chabrat.

"At the time of my arrival Bishop Flaget was about leaving for Cincinnati, to consecrate the large German Church which had been lately erected. I spent a few days in visiting the different institutions of the Diocese, the College and Seminary at Bardstown, the beautiful Institution of the Sisters of Charity of Nazareth, founded by Bp. David, the House of the Sisters of Loretto, founded by the Rev. Mr. Nerinckx, both having several Academies and Schools under their care. I visited also the flourishing College of the Jesuits (St. Mary's), and regretted very much that my time would not allow of my going to the Dominican Convent and Novitiate of St. Rose. By the time I had finished my Retreat (from 4th to 12th October) under Bishop David, Bishop Flaget had returned from Cincinnati, and I set out with him for Louisville, where Bishop Purcell joined us. Crossing the Ohio, we proceeded directly toward St. Louis, across the vast prairies of Illinois, and passing through the town of Vincennes, half incognito. It was a source of great happiness and consolation to me to pass so many days in the company of these holy Bishops, and to meet that most excellent Prelate, Dr. Rosati, of St. Louis. On the 26th of October, assisted by Bishops Flaget and Purcell, he consecrated his new and beautiful Cathedral, which was an occasion of great joy to the whole city. A large body of the militia, and even the United States troops, from the Barracks near St. Louis, assisted at the Ceremony. Two days after, on the 28th of October, the day of the Holy Apostles St. Simon (my patron) and St. Jude, I was consecrated in the same Cathedral, by the Rt. Rev. Bishop

Flaget, assisted by Bishop Rosati and Bishop Purcell. The Sermon for the occasion was preached by the Rev. Mr. Hitzelberger. On the Festival of All Saints, at the request of Bishop Rosati, I officiated, pontifically, for the first time. During these days, which was a time of general festivity, there were sermons each morning and evening, preached by the Bishops or some of the Jesuit Fathers, who have a large and flourishing College at this place, at present our farthest western point, a thousand miles distant from New York, but with another thousand miles of territory extending beyond it to the Pacific, the only frontier of these vast United States.

"Having left St. Louis with Bishops Flaget and Purcell, the Rev. Messrs. Abel and Hitzelberger and Father Petit, we arrived at Vincennes the 5th of November. Some miles before reaching the city, we were met by a number of the citizens, Catholics and Protestants, on horseback, who had accompanied the Pastor, the Rev. Mr. Lalumière, a native of the State, and the first Priest ordained (by Bp. Flaget) for Vincennes. He was of course filled with joy in seeing a Bishop granted to his Indiana, and all the inhabitants seemed to share in it.

"The ceremony of the Installation took place the same evening. Bishop Flaget, who 43 years before had been the missionary Priest here, when it was a simple trading and military Post, in the midst of the surrounding wilderness, proceeded to address the people with his usual fervour. Venerated and loved by all, himself in the 74th year of his age, he introduced to them their new Bishop, no longer young, being in his 54th year, and urged them to make a good use of the privileges which God in his mercy had bestowed upon them. Other instructions were given during these days. On Sunday I officiated pontifically, and on Monday my venerable Colleagues took their leave, amidst the blessings of the whole population, to return to their respective Dioceses. They literally left me alone. Father Petit was obliged soon to return to his College in Kentucky. Mr. Lalumière took charge of the missions in the vicinity of Vincennes, but still 25 or 30 miles distant, and in the whole Diocese there were but two other Priests, one Mr. Ferneding, in charge of the German missions 150 miles distant, and Mr. St. Cyr, whom Bishop Rosati had permitted to assist me for one year, and who was stationed at Chicago, 225 miles off.

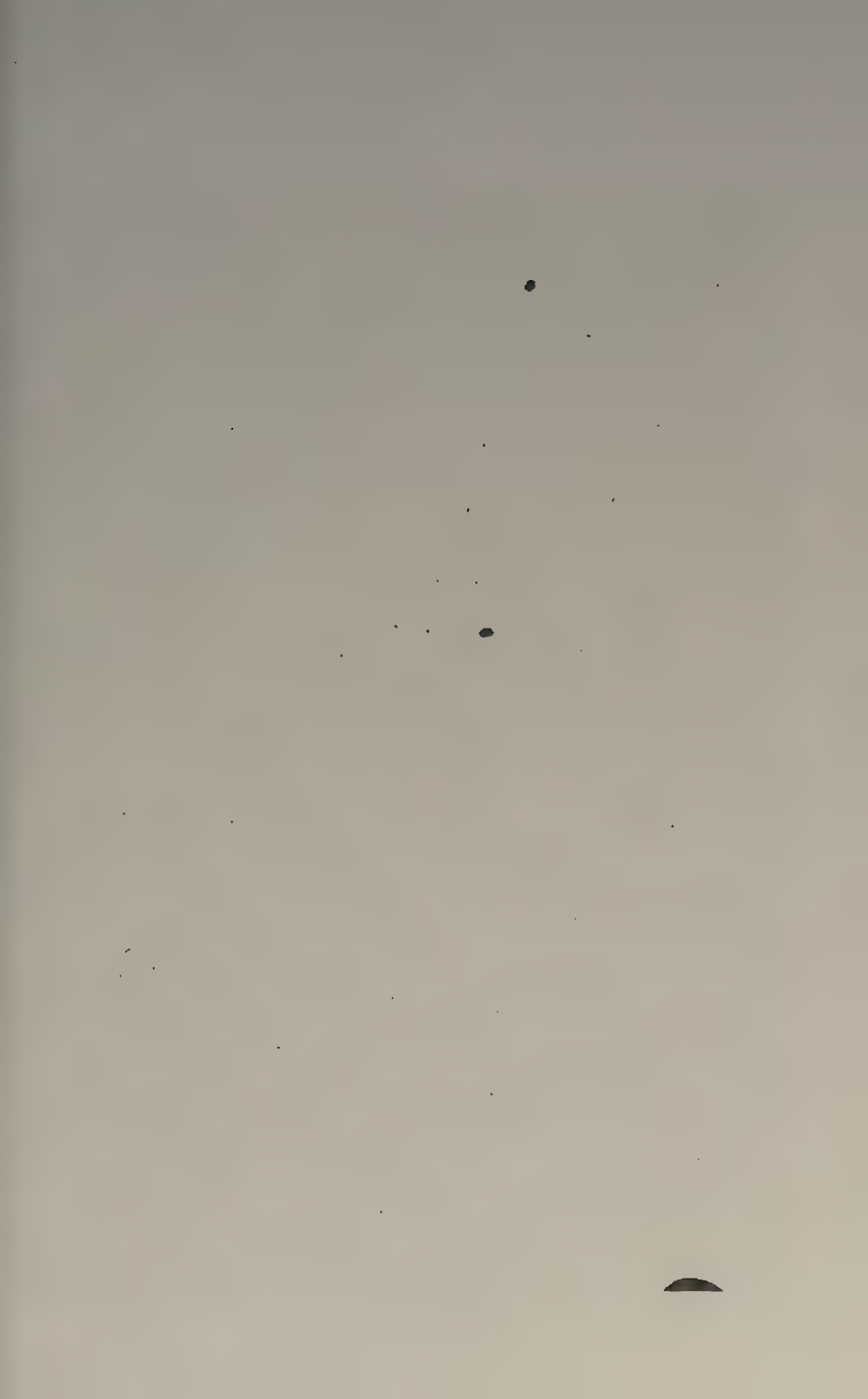
"The Cathedral Church, a plain brick building 115 feet long and 60 broad, consisting of the four walls and the roof, unplastered and not even whitewashed—no Sanctuary—not even a place for preserving the Vestments and Sacred Vessels. Only a simple Altar of Wood with a neatly gilded Tabernacle, and a Cross and six beautiful Candlesticks, a gift from France, which were much in contrast with the poverty and utter destitution of the place. The House built for the Missionary, and

now the Episcopal Residence, consists of a small, comfortable room and closet, 25 feet by 12, without however a cellar under, or a garret above; a small plot for a Garden lies between it and the Church on the other side of which is the Catholic Cemetery. Some years since, the town had a common burying-ground prepared, beyond its limits, and insisted for awhile that the Catholics should bury their dead in it like the rest; but they resisted so resolutely they were at last permitted to bury in their own Cemetery. An old wooden building, a short distance from the *Palace*, is occupied by the servant, and near it is a stable ready for the Bishop's horse, when he is able to get one. The people are mostly of French descent, poor, illiterate, but of that open, lively disposition which bespeaks their origin. They retain their Faith, love their Priests, but are negligent in attending to their religious duties. They are very remiss also in teaching their children their Prayers and the Catechism, and this causes them to forget it themselves. Many also are in the habit of using profane language. It is true, and should be mentioned, that of late years they have been much neglected, and much of their former piety seems now to be rekindling in their hearts.

"The kind reception I met with on my arrival was followed up by generous gifts of provisions and other necessary things. Of money they have little, and consequently can give but little. A subscription list which was handed around some months after I came, with the intention of providing a yearly income for my support, did not reach two hundred dollars, and most of this was to be paid in grain, if they had not the money at the time. It may seem somewhat out of place for me to enter into such details, but they are necessary to show that although a parish Priest, accustomed to the simplicity of seminary life, may find a sufficient support, yet the resources of the Diocese are entirely inadequate to provide for its great and urgent wants, the education of young men intended for the Priesthood, and building up of those institutions of charity for orphans and others without which Religion can never be firmly established. The Revenue from Pews in my Cathedral is so small as barely to supply what is necessary for the Altar and current Expenses of the Church itself. Of some Property which belongs to the Diocese, but which at present brings no income, I will have occasion to speak hereafter.

"As the Directors of your Association very properly request minute details, in order to be able to form an accurate opinion, I will proceed to give an account of the first six or eight months of my administration.

"A few days after the Bishops who so kindly accompanied me to Vincennes had left, I went with the Rev. Mr. Lalumière to visit his two missions, or Congregations as they are generally named in







HIS GRACE  
 MOST REV. P. A. FEEHAN ARCHBISHOP OF CHICAGO AND HIS SUFFRAGANS.



RT. REV. JAMES RYAN, O.S.A.  
 BISHOP OF ALBANY, N.Y.



RT. REV. JOHN I. SPALDING  
 BISHOP OF PEORIA, ILL.



RT. REV. JOHN JANSZ  
 BISHOP OF BUFFALO, N.Y.



this country—first to St. Peter's and then to St. Mary's. The last was not quite completed, and I was requested to name it. It was a great happiness to me to put the first Church, which I was called upon to bless in my new Diocese, under the patronage of the blessed Mother of God; so I named it St. Mary's, and promised to return again in two weeks and bless it, when it was finished. On the day appointed, all the good people assembled with their worthy Pastor, Mr. Lalumière, at the little Chapel. It was built of Logs, as almost all the buildings still are in this part of the Country. It is only about from fifteen to twenty years since these settlements were made. There are about 150 Catholic families, most of them from Kentucky, but some from Ireland. We formed a Procession and went around the Chapel, and the ceremonies were observed as closely as possible; then I celebrated Mass and gave an instruction to those who were present. Some Baptisms and a Marriage filled up the labours of the day, marked as the first on which I blessed a Church in the wilderness. The conduct of the people was full of edification.

"Afterwards I visited some of the places around Vincennes, where I found small clusters of Catholic families. At the Cat's River, thirteen miles from the town, I had more than twenty-five or thirty families to attend, and every time I went there I saw how much more good would be done by a resident pastor. I will soon send one to them, though for the first few years he will have to be supported chiefly from the means at the Bishop's disposal. Once they are firmly rooted, however, such missions will support themselves. The people are mostly of French origin. I visited another Congregation in Edgar County, on the Illinois side of the Diocese, about seventy miles from Vincennes. It is an American settlement from Kentucky, with some Irish families among them. There are perhaps fifty or sixty families within a circuit of fifteen miles, and I found them as at St. Mary's, truly zealous for their religion, and talking of the Church which they would soon build, and the Priest that would soon be sent to them.

"At Vincennes I undertook to bring our long neglected youths to their first Communion. At Christmas I had twenty, some of whom I had prepared myself as well as I could. Others I put off, intending to prepare them during Lent. Sixty more made their first Communion at Easter, many of them seventeen, eighteen and twenty years old. The following Sunday I administered the Sacrament of Confirmation for the first time in the Cathedral of St. Francis Xavier to about ninety, mostly the same who had just made their first Communion. I say nothing of the difficulty of the task, as it would look as if I were commending exertions, the poor results of which I have rather to lament before God. I simply mention what may give the Association a proper idea of the task of the Bishop, and of the situation of the newly-erected Diocese.

“Having a population of about 1,500 souls under my immediate pastoral care, every Sunday I had to give two instructions, one in French, and one in English, and then to administer the Sacraments. In the eight months I had 65 Baptisms, 10 Marriages, and 20 Burials, and a great many sick calls to attend, often six, seven, and ten miles from home. Then there were a number of other visits to be made, poor to be seen too, Protestants to instruct, etc. I received four men into the Church, two of them upon their death-bed.

“Much of my time was also taken up by the extensive correspondence which devolved upon me as soon as I was sent to Vincennes, and also by the numerous communications I continued writing, as I had long been in the habit of doing, for the religious papers, particularly the *Catholic Telegraph* of Cincinnati. That kind of work is continually called for by our position in this country, and the influence exerted by it too important to allow it to be neglected. Over the signature of ‘Vincennes’ a series of letters were published, in which the ancient labors of the Society of Jesus in this region, from the Lakes to the Mississippi, were described. Our very town took its name from a French officer, M. De Vincennes, who was massacred an age ago by the Indians, together with a Jesuit Father who had accompanied him in an expedition to protect the friendly tribes who lived upon the Wabash, where the Society had established the mission of St. Francis Xavier. Others of these Communications consisted of a sketch of the country and its aborigines, an account of the former difficulties which religion had had to contend with, her obscure and precarious beginning, her present hopes, the inducements offered now to Catholic settlers, and also the steps taken by the last Council to obtain the erection of the new Diocese, comprising Indiana and a part of Illinois. They were followed by an account of our present transactions, and a pastoral Letter which I had given after my Consecration, and which had been published in the newspapers of Vincennes and in all our Catholic journals. In that Letter the Protestants themselves were affectionately addressed, and the intentions of the American Bishops and our Holy Father at Rome were explained in such a plain and simple way that left no room for the absurd charge of their being influenced by political and not simply by religious considerations, and that no foreign conspiracy or danger for the civil institutions of America was involved in this new carrying out of the original Divine Commission given to the Church by her Lord: ‘Go and teach all nations.’

“Being convinced of the fact that we could not obtain missionaries from the other Dioceses, I determined to try to obtain some from abroad. Before setting out, however, for this purpose, I wished to examine myself the west and north of the Diocese, while Mr. Lalumière would go through





# ADMINISTRATORS AND VICARS GENERAL.

- |  |   |
|--|---|
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| 2. Very Rev. P. T. McElherne, V. G.        | 6. Very Rev. J. McMullen, D. D., Adm. and V. G. |
| 3. Very Rev. D. Dunne, D. D., V. G.        | 7. Very Rev. P. J. Conway, V. G.                |



the south and east and make a report of his observations to me, so that I could start without much delay on the journey in which I am now engaged. After Easter, in company with an honest and pious man of Vincennes, I went through Illinois, visiting again Edgar County for the Paschal duty, and then proceeding north as far as Chicago on Lake Michigan. Mr. St. Cyr had arrived there from St. Louis and enabled the Catholics to make their Easter Communions, so I gave only a few Confirmations, and three instructions, one on Saturday and two on Sunday, to encourage the rising Catholic Congregation of that most important point. It is now composed of about 400 souls of all countries, French, Canadians, Americans, Irish, and a good number of Germans. The Garrison of the Fort, the Commandant, and part of the Staff and band of musicians attended. In general, it may be said that the military are always friendly to the Catholics and their services, which they are free to attend if they choose.

"From Chicago we went round the end of Lake Michigan to the River St. Joseph and the mission of the Rev. Mr. De Seille at the Indian Village of Pokegan, situated just outside our Diocese, and in that of Detroit. This mission was established many years ago by the venerable Mr. Badin. Mr. De Seille has lived for three or four years at Pokegan's Village. He has there and in the neighbourhood more than 650 Catholic Indians baptized. A large number of their huts are built around the Chapel, which is constructed of bark with a Cross erected behind and rising above it, and filled with rudely made benches. The Indians begin and end their work without hammer, saw, or nails; the axe being their only implement, and bits of skin or bark serving to fasten the pieces together. The room of the missionary is over the Chapel, the floor of the one forming the ceiling of the other. A ladder in the corner leads to it, and his furniture consists, as did the prophet's, of a table and chair, and a bed, or rather a hammock swung on ropes. Around the room are his books, and the trunks which contain the articles used in the Chapel, as well as his own apparel. He spends his life with his good people, sharing their corn and meat, with water for his drink, and tea made from the herbs of his little garden. He abjures all spirits, as all the Catholic Indians are forbidden to touch that which is the bane of their race, and he would encourage them by his example. I attended at the evening Catechism, Prayers, and Canticles, and in the morning said Mass, at which a large number assisted. Through the Interpreter I addressed a few words to them.

"On Thursday evening we arrived at South Bend, a little town beautifully situated on the high banks of the St. Joseph River. It is growing rapidly, owing to its many advantages. Crossing the river we visited 'St. Mary of the Lake,' the mission house of the excellent Mr.



Badin, who has lately removed to Cincinnati. He had a school there kept by two Sisters, who have also gone away, leaving the place vacant. The 625 acres of land attached to it, and the small lake named St. Mary's, make it a most desirable spot, and one soon I hope to be occupied by some prosperous institution. Rev. Mr. Badin has transferred it to the Bishop on the condition of his assuming the debts, a trifling consideration compared with the importance of the place.

"On Friday morning we left for the Tippecanoe River and the village of Chickakos. The Indians had heard of our coming, and had sent some of their number in advance to ascertain our movements. They gave notice of our approach to others who had camped out a few miles to wait for the Bishop, and make a more worthy escort for him. The Chief Chickakos was there and directed their movements. Coffee had been prepared at a small village only three miles from the principal one. We dismounted, and sitting on mats of woven straw partook of their kind cheer. Then we crossed the river and soon arrived. On our way Mr. De Seille pointed to a poor mother sitting on the bank with an infant child lying in her lap who had been recently baptized, and was now near death. He told me that it would be a great consolation to her if I would give her my blessing, and tell her of the happiness awaiting her little angel. I did so, and could see by her silent and resigned expression that she felt comforted.

"Chickakos' Village is not so large as Pokegan, yet the Chapel nearly as large. It is, however, without ceiling, and without a room for the missionary overhead. The mission being of later standing, Mr. De Seille had baptized only about 120 persons, of whom I confirmed 16. He was to remain there two weeks, to prepare many more for baptism and some for their first Communion. He said he found some difficulty in preparing the Indians for their first Communion on account of his not being sufficiently master of their language to make use of the proper terms in treating of the Holy Eucharist. He begins to understand it now, yet when he speaks to them he prefers to do so through his interpreter, a Canadian woman born of an Indian mother, a truly excellent and deserving person. She is 70 years of age and yet preserves a strength and activity truly wonderful. She followed us on horseback, and was very ready to assist us. On our arrival all assembled at the Chapel, and Mr. De Seille introduced me to them as their Bishop, the head in these parts of all the other 'Robes Noires' (Black Robes), the name which they have given to the Catholic Priests, or Jesuits, for it is all one to them. He added that I had no one above me, on earth, but the Great 'Robe Noire' beyond the high seas, the chief of all the Christians in the world, meaning the Pope. He said that every 'Robe Noire' that would come to them must come as sent by the Bishop, and then be

received; otherwise they should have nothing to do with them. The Chief Chickakos said a few words in reply to show that they were well pleased, and promising that they would meet together the next morning to give a more special expression to their feelings. Accordingly, on the Sunday morning, having informed us that they were ready, Mr. De Seille and myself sat upon two little stools in the Chapel, and some twelve of the leading men came in and took their seats upon some of the opposite benches. Chickakos made the speech, and I was very much struck with the concluding sentence of it, when, raising his eyes and his arm toward Heaven, and then pointing to the ground—having previously expressed their confidence in Father De Seille and in me, and their readiness to receive me as their Bishop, and their desire to show it by presenting me with half a section, 320 acres of their land—he said that ‘God, when He would return from Heaven to visit our earth, would see that ground, to which he pointed, which they were giving me, and that it would prove to Him their sincere devotion to His holy religion and the messengers He had sent to secure its blessings to them.’ To this I replied through the good interpreter. We then made our preparations for Mass and the administration of the Sacrament of Confirmation. Before Mass six children were baptized by me. My instruction was on prayer and the gifts of the Holy Ghost. Mr. De Seille told me that he had observed in them all such a deep sense of the eminent privilege of prayer, and the dispositions it required, as are not found, as often as they should be, among the best instructed Christians of more favored countries. I saw most unequivocal evidence of it in their behavior in the Chapel, and the effecting, earnest way in which they listened to the instructions, repeated their prayers, and sang their hymns, and I was very much edified. Of the 16 that I confirmed, one was an old Chief, who since his baptism had led such an innocent life that he had not been observed to commit any fault, or give way to impatience, or any other imperfection.

“We slept on the benches of the Chapel, and some of the straw from the floor, wrapped up in our great-coats, after the manner of the good Father. Our food was boiled corn, fish, venison, and wild turkey, minced together in one dish, and some cranberries broken and mixed with sugar they get from trees. Our drink was water. Coffee was not to be had, although this was the principal village.

“In the afternoon Vespers was sung in Ottawa, and, as I should have mentioned before, by the aid of printed books. Many used them, as they are very quick in learning to read, and have retentive memories. Some knew the whole contents of their prayer-books. They contain all the usual daily prayers, and exercises for Confession and Communion, a pretty long Catechism, and a large number of Canticles, with

many of the principal Hymns and Anthems of the Church. Among others, they have the 'Pange Lingua' and the Psalms for Vespers translated in Ottawa.

"I was to leave them after Vespers, so, before we began, they came to sign the deed of the land presented to the Church, which we had drawn up in as legal a form as we could, putting the indispensable condition that the act was subject to the approval of their temporal Father at Washington, as they call the President of the United States. Although many know how to read, none know how to write, so Chickakos and some of his friends made their marks on the paper, and two Canadian traders who were present signed their names as witnesses. It remains now to be ratified by the President.

"After a few parting words, and giving them my blessing, we mounted our horses, and were escorted for some miles by a large number, Chickakos at their head, who before leaving us dismounted from their horses, and asked their Bishop's blessing again. Mr. De Seille was to remain two weeks there giving instructions, and preparing the Indians for Baptism and First Communion. Some time after, I received in Vincennes two long Letters from that excellent Missionary, giving me a most interesting account of the exercises of the two weeks which he had spent there, at the end of which he had baptized 80, and admitted 30 to their First Communion. He said that the coming of a Bishop, 'a chief man of the true prayer,' as they called him, and head of the 'Robes Noires,' had excited much joy among all the Indians. They remembered when the Jesuits left the country, after the conquest of Canada by the English, how their Fathers had hoped until their death for their return, and, dying without that consolation, most earnestly recommended to their Children to be looking for them when they should come, and to receive them and believe them to be the true messengers of God. We spent the night at the house of a settler 15 miles from Chickakos, and found the house so full that many had to lie on the floor, as I had done once on my way to the Lake. Here we had a bed for two, as was often the case. Through all that journey of 600 miles, we seldom came to any regular taverns, but almost every family would allow you to share their meals, and give you a place under their roof, receiving on your departure a small compensation, which, however, is sufficient to remunerate them. Our old friend, for one evening's acquaintance establishes that relation between us, told me in the morning, when I asked for the bill, that he used to take nothing; but as he could not well stand that, and wished still to help any stranger, he only took what strictly sufficed. He was of the sect called 'Christians.' After supper he had said to us, 'Friends, I ought not to interrupt our family rule on your account; we are about to have our Evening Devo-

tions. You can remain with us, or if you prefer to retire I will show you your room.' We thanked him and said that we would rather retire. This did not displease him at all, or prevent him from bestowing every attention upon us. We were almost always thrown upon the hospitality of Protestants, and were treated kindly by all. I improved in every family such opportunities of conversation as were afforded me, and passed such simple remarks as would make them acquainted with our Faith and practices, and remove some of the prejudices which they had acquired from their parents or the ministers of the places from which they had come to settle in the West. They listened to what I had to say, and as very few ministers have as yet come to these remote parts, I found it would be easy to pre-occupy the ground. But, alas! we have not the means to do so, nor Priests enough to send to the dispersed sheep of the house of Israel, to the domestics of the Faith exposed to lose it almost as easily as these Protestants are to acquire it.

"The day after we reached Logansport, a rapidly improving town on the Canal, that is nearly completed, and will unite the Wabash with the Maumee at Fort Wayne, and thus Lake Erie with the Ohio, and the Mississippi through the States of Indiana and Illinois. I found there a good number of Catholics, and promised to send them one of the first Priests I could obtain. I said Mass the next morning, and then left for home, yet some days' journey, passing through Fayetteville, Atica, Covington, Terre Haute, etc. Few Catholics are, as yet, collected in these growing towns, but soon there will be more. Had I said Mass at Terre Haute about twenty Catholics might have been present, and many Protestants joining them, and in our new country that is a sufficient indication to send a missionary. By this very visit to Europe I trust to obtain some, whom I will be able to support with the generous gift of the Association, and thus place Terre Haute and many other such towns on the line of missionary round. I have myself heard in the city of Baltimore the interesting account of those who remembered to have Mass said in their room by a Missionary, there being no resident Pastor; Baltimore, where now five parish Churches, one splendid Cathedral, one Seminary, and five private Chapels in the different Communities and Hospitals, make twelve sanctuaries in which the 21 priests, living with their Archbishop in that metropolis, officiate. Poor Diocese of Vincennes! Let us, however, put trust in God, and what a change can a few years, through His Blessing and the perseverance of zealous souls, effect.

"Shortly after my return, Mr. Lalumière came home, and the account of his journey was very consoling. He had found more Catholics than I had, and many places ready to receive a priest. In three places they had begun to build Churches. At Fort Wayne they



were finishing one, 60 feet by 30, and the Congregation numbers 150 Catholic families. I was happy to send them to Rev. M. Ruff, from Metz in France, recently ordained, and speaking the three languages used there, French, English and German. Of the latter there are a good many living there and in the environs. I had ordained Mr. Ruff Sub-deacon and Deacon before my journey to Chicago and had sent him to the Seminary of St. Louis (St. Mary of the Barrrens) to make his retreat, and there he was ordained priest by that excellent prelate, Dr. Rosati.

"We have as yet no Seminary, no College, no religious establishment in any part of the Diocese, except an academy and school kept in Vincennes by four Sisters of Charity from the House of Nazareth in Kentucky. They had been recalled to Nazareth some months before I came. My first care was to secure their return, and they resumed their school the end of last April. When I left they had four boarders and about fifty day scholars.

In 1835 the bill that had been passed in the State Legislature became a law, and appropriations were made for the digging of a channel to be called the Illinois and Michigan canal. This vast improvement was undertaken for the purpose of connecting Lake Michigan with the Illinois river, as a waterway to the South by the Mississippi, and to open up the resources of the Garden State. The contractors, who had the work in hand, sent circulars to all the seaports of the United States and the Canadas, which were distributed among the emigrants, who at this time were coming in multitudes to America. Thousands started westward to find ready work, and, it is a noticeable fact, that the majority were from Ireland, as the tide of emigration from the Green Isle to America set in at this time. The State Legislature, also, by offering lands at a nominal value, which had its effects in a healthy speculation of land in and adjacent to the young city, brought purchasers from the East, with an abundance of capital, men of enterprise, who came determined to make this part of the West their future home—pioneers armed with the arms of peace and prepared to subjugate the great Western wilderness.

The rush of people to Chicago was amazing, they sailed the lakes, they came by land, they traveled the rivers from the South, and the Western village became a scene of wonderful activity, while the hundred miles from Chicago to La Salle, along the great highway in course of construction, were dotted with the camps of laborers, and the lands westward to the Mississippi were taken up by pushing sons of toil. Before the march of thousands of immigrants the Indian retired toward the setting sun, the great forests were laid low, and the prairies were quickly turned into harvest fields. As a very large number of the laborers on the canal were Catholics, Father St. Cyr found he could not possibly attend to the spiritual needs of his increased flock, and he wrote

to Bishop Rosati urging him to send more priests, who referred the matter to the Bishop of Vincennes, beseeching him to see to the growing necessities of the Church in the northern part of Illinois. On his return from Europe, Bishop Brute brought twenty priests and Seminarians with him; the pressing needs of the Chicago Mission were represented to him and he immediately sent four priests to take charge. They were, Rev. Maurice de St. Palais, Fathers Fischer, Schaefer and Dupontavice. The latter was assigned to Joliet. In 1837, at the earnest request of Bishop Rosati, Father Timon, superior of the congregation of the Missions, sent two priests to take charge of the La Salle missions. Sickness, arising from the undrained condition of the city, and all along the route of the canal, was extremely prevalent among the thousands of laborers; then the cholera scourge, known as that of 1837, visited the entire locality, increasing the labors and exposing to greater dangers the already overworked priests. They would have to start on sick calls twenty-five, fifty, sometimes one hundred miles distant, regardless of the inclemency of the weather that added to their hardships, often losing their way on the prairies and compelled to pass the night sleeping on the ground without shelter of any kind, in order to give the laborer on the canal or a settler every spiritual help. They would stop at the different camps, say Mass, hear confessions, attend the sick, partake of the humble fare offered them and sleep in the stone huts or log cabins, among the sick and dying.

Once the tide of emigration was started, it continued with increasing vigor, and the Garden City received additions to its number of inhabitants every year. The National financial crash of 1837 was a heavy blow to the young city, but the persistency with which the canal project was sustained, kept the laboring population at work, though canal scrip, the money they received in payment, was poor remuneration, and the Church's progress suffered correspondingly. The names of the priests on record, who labored during that period for the spiritual welfare of these people—besides the above mentioned—were: Father's Plunkett, O'Meara, John Gueguen and Father Badin. In 1844 the population of the city was swelled to 12,000 souls, small towns had sprung up in the vicinity, and the Galena lead mines attracted a large number of laborers. Two years before this, work had been stopped on the canal; it was then that the canal laborers scattered over the State, and, taking up lands, engaged in farming. The splendid realities as well as possibilities of the Church not only in Chicago but the whole of Illinois, had made themselves so apparent that the Fathers assembled in the Plenary council in Baltimore, in May, 1843, passed a decree recommending the formation of the New See of Chicago, which was acted upon without delay by the Holy See. In 1844 the Rev. William Quarter, Pastor of St. Mary's Church, New

York, was appointed Bishop, and shortly after the Apostolic letters for his consecration arrived. The following Life of the Right Rev. William Quarter was written soon after his demise, in 1848, and as it is the purpose of the Souvenir to preserve the names and deeds of those who labored as the leaders of the Church in the Diocese of Chicago, Bishop Quarter's life is published here as it at that time appeared.

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## Life of The Rt. Rev. Wm. Quarter, D. D.

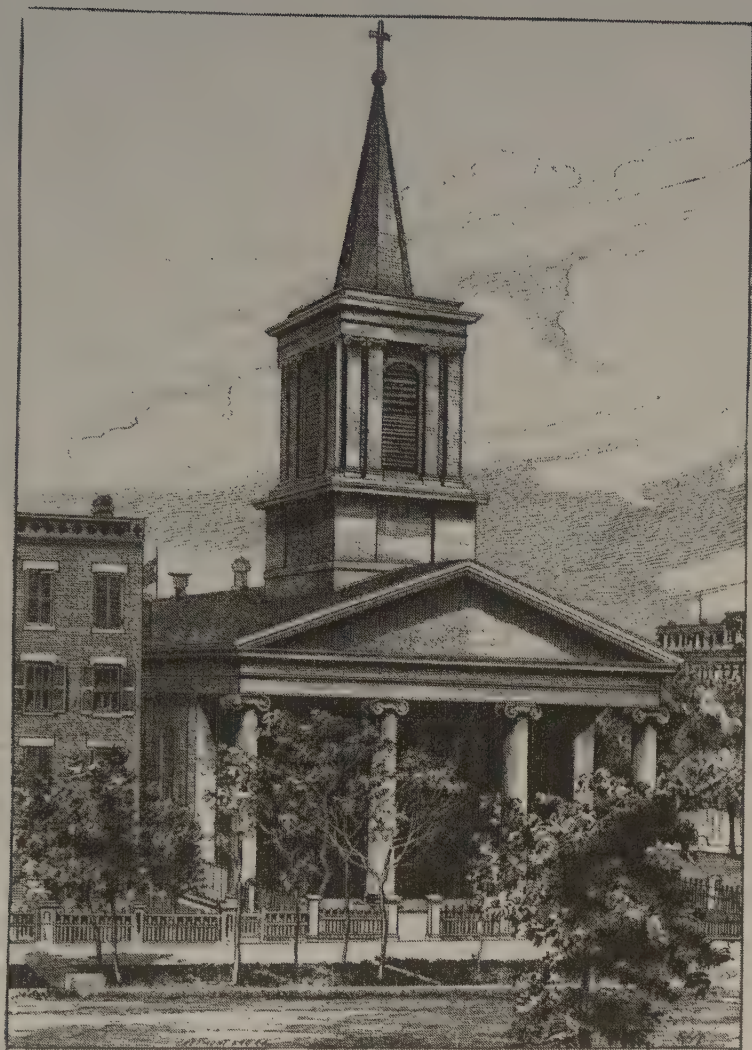
RT. REV. WILLIAM QUARTER, first Bishop of Chicago, in the state of Illinois, was born in Killurine, Kings County, Ireland, on the 21st day of January, in the year 1806. He was the third son of Michael Quarter and Ann Bennet. There were four brothers: John, the eldest; Walter Joseph; William, the subject of this memoir; and James, who died before he arrived at the age necessary to receive ordination. It was his intention to have entered the holy order of the priesthood.

The family of the Quarters was of the most respectable; and rarely is one found that has given more priests and bishops to the Church than the maternal branch of it has done. "The number of clergymen here and in the diocese of Meath that are connected with it, is at the present time little short of twenty; and they have to display an unsullied name, while there have never been any men in the ministry more firm in upholding the rights of the priesthood."

Mrs. Quarter, the Bishop's mother, looking upon the pledges that God had given as merely entrusted to her guardianship upon earth, and to be required from her hereafter, devoted herself to their early training in the path in which they should walk, so that "in age they might not depart from it." As soon as they could enunciate properly, they were taught their morning and evening prayers; and that good custom of gathering the little flock to the morning and evening devotions was never omitted in her house; nor did the family ever retire at night without having first said the Rosary of the Blessed Virgin Mary. From this practice sprung that devotion to the Mother of God, which so remarkably distinguished the Bishop through life.

The example thus set him by his mother; her earnest efforts to instil into his young heart the love of virtue and the horror of sin, made a deep impression upon his pliant mind. In after life he would often say, "I never saw but one, and that one was Bishop Brute, who exhibited so tender a piety as my mother;" and the recollections of the scenes of his childhood's years when he knelt beside that mother's knee, while she





ST. MARY'S—THE OLD CATHEDRAL.



placed her hand upon his little head, and taught him to lisp his prayers, could never be blotted from his memory. How often did he thank God for having given him such a mother! and he seemed never to weary of repeating the instances of her kindness, her goodness, and her watchfulness. Frequently, he said, "I owe all that I am to her; I would never have been a Priest, I would never have been a Bishop, but for her;" while a tear would gather in his bright eye, and steal over his care-worn cheek, while he breathed a prayer to God that he might meet his mother again in his Heavenly Father's house, after he had accomplished his earthly pilgrimage.

The virtuous example, the pious life and the tender love of such a mother, could not but make a deep impression upon the hearts of her children. She ruled them by love, and they were bound to her by the ties of love. As the gentle breath of the zephyr, dancing upon the smooth surface of a lake, causes neither ripple nor wave to disturb that surface, nor raises up sediments from the bottom of the deep, so did the even tenor of these children's lives, leave undisturbed beneath the surface, the passions that for the most part disfigure the face of childhood. It gave them early a mastery over themselves, which was a marked characteristic in the life of the Bishop.

His mother was anxious that God might call some one of her children to the holy order of the Priesthood, and the manner of her early training was directed to favour in them a desire similar to her own. She had taught her son William, at the age of seven years, to serve mass, and he never felt so happy as when he had served at that holy sacrifice, for the priest who officiated in his father's house. She would tell him, when he had been thus engaged: "My son, it does my heart good to see you serving at the altar. I consider your place there more honourable than if you occupied the first station in a kingdom: now you are truly in the service of your God."

William Quarter early corresponded with her wishes, and he seemed to have set his heart upon a religious life; for in his very childhood, and while his playmates were building their mud houses, or their little sand embankments to stop a water-course, or playing bo-peep, or engaged in other diversions peculiar to their years, he would steal away from them, that he might be alone, and then he would build his little altar and ornament it, offering up to God upon it the sacrifice of his young and spotless heart. And the sacrifice was accepted; for what on earth is purer, what more worthy of the Creator of all things, than the pure heart ere the stain of sin has disfigured it.

Mrs. Quarter had received an excellent education in the school of a religious community, and she, therefore, assumed the task of instructing her son, of opening and expanding the first flowers of his intellect.

She was well aware that the common schools of education were to the morals like a Siberian desert to the tender plant reared under a warmer clime. She determined therefore to have the entire management of his early years; and his after life is evidence of her capability and of the manner in which she discharged her duty.

He devoted himself assiduously to his studies, and he mastered every branch and overcame every difficulty with which he grappled, in a way that showed him to be possessed of a very high order of intellect. So rapid was his progress, that at the age of eight years he was fitted to enter a boarding school at Tullamore.

Previous to entrusting him to the care of strangers, his mother exerted herself to fortify his piety by preparing him for his first communion. He presented himself at that holy table where he was to receive his Redeemer into his young heart, with a piety so remarkable as to produce an effect which they have never forgotten, upon the older friends who witnessed his reception of the sacrament.

Influenced then by his happiness, by the love that burned in his soul, and in correspondence with the graces vouchsafed to him, he expressed his determination to live henceforth for God alone, to enter the holy order of the priesthood, and he laid his talents with a self-denying humility at the foot of the cross, to be consecrated to Christ.

Immediately after having made his first communion, he left home for Tullamore, where he entered the Academy of Rev. Mr. Deran, a retired Presbyterian clergyman, and one of the best classical scholars in Ireland. Here he commenced his classical and mathematical studies. After remaining about two years with Mr. Deran, he entered the Academy of John and Thomas Fitzgerald, kept in the same town. In this school he completed his course of study preparatory to entering the College of Maynooth. With this purpose, in his sixteenth year, he stood and passed in a most satisfactory manner his public examination. But Providence had marked out for him another destiny.

During the years that he thus spent preparing himself for his collegiate course, he was distinguished for the same tender and exemplary piety that characterized him when under the watchful care of his good mother; and so remarkable was his demeanour, that his companions styled him the "*little Bishop*." Little thought they that the day would come when the title of his boyhood would be the distinction of his manhood. The qualities of his heart so endeared him to all his schoolmates, that his power of doing good among them was almost unbounded, and he used it to the utmost, exhorting to virtue and reproving vice. His charity, even thus early in life, was ever in search of objects, and whenever his parents furnished him with pocket money, it was not hoarded up, nor spent in youthful indulgences, but distributed to the

last farthing among the suffering and the needy poor. He realized often how sweet it is to give alms for God's sake.

About the time that his preparations to enter the college of Maynooth were completed, the Rev. Mr. McAuley, brother of Count McAuley, of Frankford, Kings Co., returned to Ireland from the United States. This gentleman spent much of his time at the house of the father of young Quarter; and often, as he spoke of the condition of the Catholic missions in America;—of the thousands of Catholic children, that were growing up far away from the teachers of their holy faith, and in a land where Mammon was the worshiped deity—of the wandering away from the one sheepfold of so many that were sealed at the baptismal font as members of the one holy Church, and who were thus lost for want of instructors and example—of the extent of the harvest and the scarcity of the gleaners; as he spoke of all these, the young aspirant to the ministry would listen to him till the tears trembled on his eyelids, and with the hope that God would call him to so important a field. And to it, he did call him.

So great became his desire to forsake all things for Christ, that the abandonment of home and friends, even of his dearly-loved mother, of the shamrock-covered hills and green fields of his native island, and the thousand memories that so strongly influence the heart of youth, ere the stern realities of life have petrified it, seemed as nothing to him, in comparison with the happiness of having saved one soul from eternal perdition. Influenced by the zeal that burned in his bosom, he went to the Rt. Rev. Dr. Doyle, his Bishop, and requested his *exeat* that he might go whither the voice of his Father in heaven called him; and he did this, even before he had communicated to his parents his purpose. The good Bishop Doyle was sorry to part with one whom he looked upon as peculiarly his own, and likely soon to be a very valuable labourer in his vineyard; an ornament to his diocese; still he could not but admire the courage of the youth and his truly christian spirit, and he gave him his *exeat* and his blessing.

What were the feelings of the family of the young Quarter, when he announced to them that he was about to start immediately for America, is more easily imagined than described. And it is only he who has knelt to his parents and received their parting blessing, ere he has bidden adieu to the land of his birth, about to go forth into the land of the stranger for a home and a grave, that can tell what must have been the thoughts of the young exile. Still the remonstrances of friends and relatives, and the strong ties of filial affection, knocking at the chambers of his heart, received no response: he had formed his resolution. His parents felt that they had no right to stand between him and the service of his divine Master; and when he knelt by his mother's knee, where he had first



learned to lisp his infant prayers, to receive her parting blessing, she kissed his fair young brow, as she said to him: "My son, I have given you to God; go whithersoever He calls you, and may his and your mother's benediction ever attend you!"—Oh! how often, amid the checkered scenes of his life, did the remembrance of his mother's voice and blessing, as she bade him go; of her kindness and her care; rise before and hover around him, even as guardian angels, to shield and to comfort him in the hours of trial and of tribulation!

FROM HIS DEPARTURE FOR AMERICA UNTIL HIS APPOINTMENT AS PASTOR OF ST. MARY'S CHURCH, IN NEW YORK, 1822-1833.

On the 10th day of April, 1822, in the sixteenth year of his age, William Quarter left his native land for North America. It is a singular coincidence, that, on the very same day of the same month, twenty-six years later, the period of his earthly exile terminated.

The vessel in which he sailed landed at Quebec. He presented himself to the Bishop of that city, and asked to be received as an ecclesiastical student: but his youth was urged as an objection, and this objection he could not remove. He applied next to the Bishop of Montreal, where the same objection as to his youth was urged against him. He then went to Mt. St. Mary's College, Emmitsburg, Md., where he applied to Rev. Mr. Dubois, the President of the College, afterwards the Bishop of New York. Here the reason that had caused his rejection in Canada, operated in his favor, and with Rev. Mr. Dubois his youth was his first and best recommendation. That good clergyman, an exile himself, received young Quarter even as a father would a son; and ever afterwards through life there existed between them the reciprocal tenderness and regard of a father for a son, and of a son for a father.

Rev. Mr. Dubois examined his young pupil in the studies which he had been pursuing, and finding that he was master of them, placed him at once in the Seminary, which he entered on the 8th day of September. He chose this day as the one on which to commence his preparation for the ecclesiastical state, because it was a festival of her whom in his childhood he had chosen as his patroness.

So thorough had been his course of mathematical and classical studies, and so completely was he master of these branches, that he was at once placed in charge of the classes of Greek and Latin and Algebra; and in the second year of his residence at Mt. St. Mary's, he was appointed Professor of the Greek and Latin languages.

As a proof of his piety, of his humility, and of his veneration for the mysteries of his holy faith at this period of his life, it may not be improper to mention, that when appointed sacristan, one year after having entered the seminary, he prepared himself for his duties by approach-

ing the holy sacraments of penance and the Eucharist, and he went on his bare knees from the door of the church to the sanctuary, so unworthy did he consider himself. It was with fear and trembling that he placed his hand upon the chalice which contained the consecrated blood of Jesus Christ. Familiarity in his long ministry did not diminish one iota of this his early respect and veneration; and often has he warned those whom it was his happiness to have exalted to the holy ministry of the altar, that they should beware and keep over themselves a constant watch, lest familiarity might cause them to forget for one moment a particle of that respect due by them to the Holy Sacrament.

The Sainted Brute, by whom he was tenderly beloved, was his Professor of Philosophy and Divinity. Mr. Quarter was a pupil worthy his distinguished master; and the letters of that master, from which I might quote were I not anxious that this memoir should be as brief as possible, show how high an estimate was placed upon his character, his talents and his virtues, by a man who knew well every avenue to the human heart, and who could thread its mazes with consummate skill. Even after Mr. Quarter had been transplanted to another field, the watchful care, the consoling accents of encouragement, and the sincere expressions of commendation, were bestowed by this good old man upon his absent pupil, and were never forgotten by him who was the object of such solicitude.

Among all the professors and students he was highly esteemed for his clear mind, sound judgment, gentle disposition, firm friendship and perfect devotion; and he loved these with an affection so pure, that amid all the changing scenes of his life, too apt generally to engender forgetfulness, he ceased not to remember them each and every one; and how his bright eye would sparkle and his spirits become elated when he met with any child of that dear old *mountain*, with whom he could converse of the days that were past, and of the men who had been called to other scenes on earth, or away to a better world; or with one who could tell him of the progress and prosperity of that favorite institution, and the tear would start unbidden to his eye, when the new names that now filled the places of those he loved so tenderly, were repeated, calling up to his mind the truthfulness of the observation, that we are but sojourners on this earth, where all is change.

Often have I been seated with him for hours, forgetting all else, while we spoke of the men and things there—of the little church away up upon the mountain-side—of the beautiful valley that stretched out in front of it from the base of the Blue-ridge and extended away as far as the eye could reach—of the graveyard and the friends of his that lay mouldering there—of the cottage, and the garden, and the grotto, and the ravine, bridged over by “Plunket’s folly”—of the



crystal fountain bubbling up at the mountain's base, pure, sparkling, and bright, and distributing its liquid treasures—of the old wooden college that has been long since removed and replaced by the tall stone one, with its majestic steeple, with its cross above the clouds; its terraces and its trees, fringing their borders—of the hunting grounds, and the rabbit dens and their trappers;—of the little gardens of each student's industry, nestled like birds' nests amid the tall trees upon the mountain-side—of these and a thousand other topics that may be readily imagined by any one who has spent his college-years at Mt. St. Mary's. In this regard for the memories of those years, we behold how unchangeable were his affections. Once your friend, he was "a friend indeed."

On the 29th day of October, in the year 1826, the Rt. Rev Dr. Dubois was consecrated Bishop of New-York. At his departure from the institution which he had founded, he took with him the exeat and other papers committed to his keeping by Mr. Quarter when he was received into the Seminary. It was the intention of Bishop Dubois to call him to his own diocese as soon as the termination of his course of theological studies had been reached. He did call him; and though the then Archbishop of Baltimore exerted himself to detain him, and though the faculty of the College made him splendid offers in order to prevent his departure, and to secure the continuance of his services to that institution, he felt himself bound by the ties of a stronger gratitude to his first friend, and he cheerfully resigned the honours that awaited his college-life for the labours and privations of a mission under his benefactor.

On the 14th of September, 1829, he left the lovely retirement of his mountain-home, where he had spent so many happy days, for the noise and bustle of the great City of New-York, which was to be the theatre of his ministerial labours. "He reached New-York on Wednesday evening, the 16th of the same month, and on Thursday morning, the 17th, he received at the hands of Bishop Dubois the Clerical Tonsure, Minor Orders, and Sub-deaconship; on Friday morning, the 18th, Deaconship; and on Saturday morning he was raised to the dignity of the Priesthood." Being under 23 years of age when he was ordained, the sacrament was therefore conferred on him by dispensation.

On the day after this ordination, Bishop Dubois started for Europe, leaving the charge of his diocese to the very Rev. Dr. Power, then Pastor of St. Peter's. As administrator, Dr. Power took up his residence in the Bishop's house, placing the Rev. Jas. Smith in the pastoral charge of his own church. The Rev. William Quarter was appointed the assistant pastor of St. Peter's, receiving his clerical jurisdiction from the Very Rev. Dr. Power.

In the year 1831 he determined to pay a visit to his Alma Mater, Mt. St. Mary's. Rev. Mr. Smith, being anxious that the female portion of the children of his congregation should be entrusted to the care of the Sisters of Charity, Rev. Mr. Quarter determined, on his arrival at Emmetsburg, to propose to the Mother Superioress at St. Joseph's, to send on to New York three sisters of the order, who would take charge of the female free-school attached to St. Peter's Church. The proposition was favourably received, and in the month of June of the same year, the three sisters asked, took charge of the schools. Sister Lucy Ignatius was the first sister servant.

The house first occupied by these ladies was a miserably dilapidated frame building, directly opposite to the church, and on the very spot probably where the splendid mansion recently erected for the present Rev. Clergy now stands. After the lapse of a year, they were transferred from that shattered building to another not much better, which was on the same side with the church itself, and which was the house occupied previously by the clergymen of the church. Here they lived, pursuing their mission of love and mercy, until necessity compelled them to remove their frame building and erect another in its stead. After years of privation, they at last succeeded in building their present splendid and spacious house on the ground that was sanctified by their early labours and sufferings.

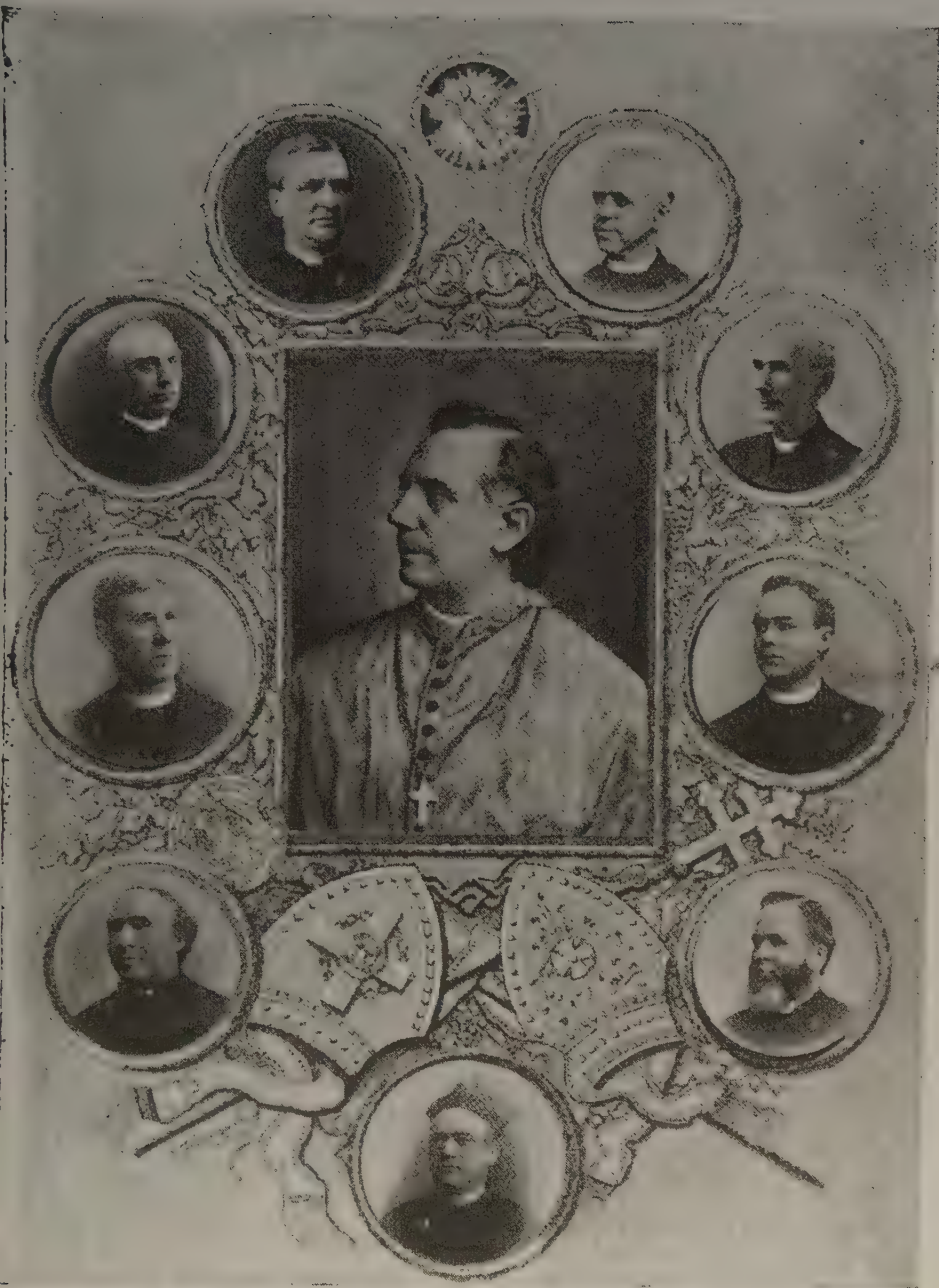
On Wednesday, the 9th day of November, in this year, the church of St. Mary, in Sheriff street, was burned to the ground. The loss was a heavy one, "but steps were immediately taken (under the direction of Rev. Luke Berry, the pastor of old St. Mary's), by some active members of the congregation, to secure a handsome site for a new church." The lots selected and purchased are those on the corner of Grand and Ridge streets, upon which the present church of St. Mary's stands.

The congregation had many (and to a less devoted and enterprising people), almost insurmountable difficulties to overcome, before they could again assemble under the roof of a church they might call their own. In one month and five days (Dec. 14th) after the conflagration of St. Mary's, and before they had recovered from that shock, a new calamity befel the congregation in the death of their beloved pastor. Thus the church and the pastor, in the space of a few short weeks, existed only in remembrance. Still, though the shepherd was smitten, the sheep were not scattered. They laboured earnestly in the erection of their new church, and successfully, until that terrible scourge, the cholera, broke out amongst them; entering their habitations, their store-houses and their workshops—striking them down in the thronged marts of business, or upon the highway—passing onward with its car of destruction, and crushing beneath its wheels the rich and the poor, the

just and the unjust—desolating cities, and making charnel-houses of the populous habitations of men. The building advanced slowly during these days of affliction, of woe, of misery, and of death; for as the city was comparatively desolated, no means could be collected. At length, however, a brighter day dawned: the dark cloud that hovered so long over the devoted city was dispelled, and the energies of the congregation were again aroused to complete the work.

During this period of time when the cholera was in New York, Rev. Wm. Quarter was still assistant pastor at St. Peter's, and here it was that the generous self-devotion of this truly christian missionary shone conspicuous, and left for him a name and a fame that will not be forgotten in that city while the visitation of the cholera is remembered. From the time of its commencement until its termination he was always at his post. Day and night he laboured constantly and unceasingly, well satisfied if he could snatch but *three* hours' repose from the twenty-four. If you sought for him, you would find him now in the humble habitation of poverty, again in the mansions of wealth—every place where duty called him. Yes, there he was, amid pestilence and death, holding the cup of refreshment to the parched lips of the sufferer, when the nearest and the dearest had forsaken him; "wiping away the clammy sweat from his sunken brow, fixing the dimmed eye on the sign of salvation, and turning its expiring glance to heaven;" or fortifying the departing spirit for its gloomy passage through the gates of death, with the last sacraments of that Church whose faith fortified his heart and strengthened him, encouraging him onward in the path of his hard duty, inspiring him with a bravery far greater than was ever exhibited by warrior on any battle-field. Truly has it been said that the enthusiasm of genius has made poets and orators; the enthusiasm of glory, conquerors; but the enthusiasm of charity inspires the humble ministers of the faith taught to the fishermen—of charity, which is their morning and evening sacrifice, which is the labour and happiness of their entire lives.

Besides devoting himself to the victims of disease, he gathered together the children of the dead members of his flock to the number of about sixty, and placing them under the charge of the Sisters of Charity, freely gave all the means he possessed for their support. O! how many blessings would not the pure prayers of these little innocents, rescued from starvation and death, or from a fate worse than death, which might have overtaken them had they been cast out upon a wicked world; how many blessings would not the prayers of these, I say, call down upon the head of him who was indeed their benefactor! He obtained for his purpose a house from Cornelius Heaney, Esq., to



# ARCHBISHOP'S COUNCIL.

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|--------------------------------------|---|-----------------------|
| 1. Very Rev. D. M. J. Dowling, V. G. | 2. Rev. P. J. Muldoon, S. T. B. Chancellor. | 3. Rev. P. T. Butler. |
| 4. Rev. Thos. Burke.                 | 5. Rev. E. J. Dunne.                        | 6. Rev. J. Mackin.    |
| 7. Very Rev. T. F. Mangan.           | 8. Rev. J. Molitor.                         | 9. Rev. F. Kalvelage. |





whom the orphans of New-York owe very much, and who afterwards gave the same house to the Sisters of Charity, for the benefit of the fatherless. Here, guarded by a watchful care, they were fed and clothed until the time when they could safely take their places in the busy world.

Rev. Mr. Quarter resided, during this period of his missionary career, in the house of Mr. Snowden, the publisher of the *Courier and Enquirer*. The great attention of this young ecclesiastic to the people of his flock, the heroic self-devotion, and the sacrifices he underwent during those days "that tried men's souls," produced so great an impression upon the minds of the lady and family of this gentleman, that she with her three daughters and two sons embraced the faith that taught such heroism for God's sake. Often, during the period of that fearful visitation, did she herself sit and watch while the worn-out priest was resting his exhausted frame, so that she might give him notice of the calls upon him.

#### HIS MISSIONARY LABOURS AT ST. MARY'S IN NEW YORK, 1833—1844.

The storm that had paralyzed the energies of the congregation of St. Mary's had passed by, and their church was completed. It was dedicated on the 9th of June, in the year 1833, by the Rt. Rev. Dubois. At the close of the service, the bishop announced to the people that Rev. Wm. Quarter was appointed by him Pastor of the new church of Saint Mary's.

He continued the pastor of this church until his consecration for the see of Chicago. Mr. Quarter entered at once upon his duties with all the ardour of his nature, and with a view to labour fervently and sincerely for the good of the flock committed to his care; so that when called to give an account of his stewardship, his Master might be satisfied with him. He set himself at once to work, in order to remedy the evils that existed among the people of his new charge. The youths of the congregation were scattered, and he observed with grief and affliction that they could not be collected for the purpose of receiving religious instructions on Sundays.

"He had already the experience of the salutary influence exercised over the female youth of the congregation of St. Peter's Church by the Sisters of Charity, and he was resolved, if possible, to obtain them at St. Mary's. The church was as yet, however, struggling and much embarrassed, and he knew not how he could obtain his object." On consultation with the trustees, though they did not oppose him, yet they advised him to lay aside his purpose until some future day, since the expenses thus necessarily to be added would be beyond their means.

Bishop Dubois, whom he consulted respecting the introduction of



the Sisters, advised the same course, owing to the observations of the trustees with respect to their straitened circumstances. But when did ordinary difficulties or obstructions deter Rev. William Quarter from undertaking and accomplishing anything, if he saw clearly that it was for the advancement of the holy cause to which he had consecrated his life? Difficulties that would affright ordinary men only stimulated him to more energetic action. When any measure was for the benefit of religion, he fearlessly undertook it, confident that God would watch over and favour the issue. In this matter, the conviction that his present purpose must be accomplished at his own risk, did not deter him; but he with that spirit of self-sacrifice which ever characterized him, resolved to make the experiment even at that risk. With the consent of his Bishop, he therefore commenced on his own responsibility a correspondence with the Mother Superior of the Sisters of Charity at Emmetsburg, the result of which was, that on the first of September, 1833, three of the ladies of the community arrived in New York to take charge of the free-school of St. Mary's. They were Sister Eugene, Sister Servant; Sister Mary, and Sister Pelagia.

On the arrival of the Sisters, a school was immediately opened. The more respectable Catholics of this and other portions of the city encouraged it by sending their daughters. In addition to the small salary thus afforded, the Sisters were allowed to receive a few scholars, boarders, whose pensions would enable them to defray current expenses. Many difficulties (as was anticipated) presented themselves, and it required all the skill and management of Mr. Quarter to be exerted, ere his undertaking ceased to be a serious burden upon him; still that burden was cheerfully borne until at last his perseverance triumphed.

He then directed the Sisters to throw the school under the church open to all; making it free for the poorest children of his little flock, and to establish a select school in their own house. This plan succeeded admirably. The free schools were frequented by a large number of pupils: there came daily at first about one hundred pupils, which number was soon increased to about five hundred. The number of the pupils in the select school averaged from seventy to eighty, and sometimes it reached one hundred. He had thus, in a comparatively brief space of time, the gratification of witnessing success crown his efforts.

What an appearance did these schools now present! How different from what they were a few months before the Sisters of Charity arrived! Then were *male* and *female* teacher engaged in the same room, instructing a few squalid and dirty-looking children, boys and girls mixing indiscriminately. Now the pupils under the charge of the Sisters presented a different appearance; they were orderly and decorous in their behaviour, and they were the elements of the future congregation of St.

Mary's, promising to grow up in virtue, and being early instructed in sound religious principles."

When the church of St. Mary's had surmounted most of her pecuniary difficulties, the trustees added their efforts to those of their zealous pastor, in order to secure a residence of their own for the Sisters of Charity. The house which they then occupied, No. 447 Grand-street, was purchased for them.

Thus to the enterprise and perseverance of Rev. William Quarter are the congregation of St. Mary's indebted for the introduction among them of the humble daughters of Saint Vincent, and for the manifold and incalculable blessings that follow thence to them and to their children, and to their children's children. Well indeed may they consider him their benefactor. He was the benefactor not of the Catholics of St. Mary's only, but of the whole city—of the poor and the orphan; for he was instrumental in establishing the first colony of the Sisters of Charity at St. Peter's also.

The benefits resulting to the Catholics and to the city, may be estimated in some measure, when it is remembered that the child is father of the man—that men are but children of larger growth; and that as we would have the character of the man, so must we have the character of the child. This truth, which the experience of ages confirms—which is written on temples and palaces, on upturned altars and ruined shrines—on all the monuments of the earth—in letters of blood upon every page of the history of man—is so familiar, that it ceases to command our attention.

"The Pastor of St. Mary's Church, anxious for the spiritual advancement of the congregation committed to his charge, thought it advisable, as soon as convenient, to establish confraternities and pious sodalities of the Rosary and the Scapular. When the members of a congregation are attached to some religious society or confraternity, they are more likely to attend to their religious obligations. They find occupation in prayer on Sundays and festivals, and other leisure hours; whereas if they were not attached to such societies, much of their time might be wasted in vice and dissipation, in slander and calumny, especially on those days when their worldly occupations do not claim their attention, and when, forgetting that the greater part of these days should be spent in the service of God, they seem to think they can idle them away or spend them in frivolous amusements or in sin. The poor especially experience much consolation in attaching themselves to any pious sodality or confraternity; while the rich seldom attach themselves to these associations. The least sacrifice of ease or of pleasure seems too much for them, and hence it is that their souls grow cold in devotion; the sacraments, even THAT the Church commands them to approach at least once

a year, they neglect, and they seem to disregard the penalties due their non-compliance.

What a contrast the rich who do not, and the poor who do, attach themselves to these sodalities, present in the church on Sunday! In the morning early the poor are devoutly there preparing to feed their souls on the rich banquet of the *Body* and *Blood* of Jesus Christ. The rich have not as yet raised their heads from off their soft pillows. At the last mass, the poor are there fasting, up to the hour of midday, and then too happy if they be permitted so approach the table of their Lord. They press through the dense mass of people, and prostrate themselves before the altar, their souls filled with devotion and inflamed with divine love. The rich sit in their pews and look coldly and indifferently on them, and appear like strangers in the house of their Lord and Master; they have no regard for the spiritual favours and heavenly blessings, gifts and graces which God would bestow on them, were they faithful?

At vespers, the poor are again in the house of God. The seats of the rich are empty. The psalm of praise and the canticle of joy is being sung; the rich join not in the chorus; the sacred melody has no charm for their ears; and they sit, if there at all, gazing idly, or perhaps ridiculing those simple, pious souls that are engaged in the praises of their God. Not now even are the poor tired of their devotions. Again they assemble in the evening, to close the day with prayer, to read pious books, and to recite the Rosary. Thus it is that the members of the several religious societies now established at St. Mary's, spend the Sunday."

These lines, written by Bishop Quarter himself, when pastor of the congregation of which he speaks, proves, that though "he found the parish overrun with vice," it did not continue long so under his zealous and watchful care: but it became, for its devotion and for its piety, an example to the whole city. They exhibit also to us evidences of the regard in which he held the mother of God, in the efforts made to establish sodalities in her honor. And that the same tender regard for her was entertained by him to the end of his life, is evidenced in his last Pastoral letter, written but a short time before his death. When speaking of the adoption of "the Blessed Virgin Mary, conceived without sin," as the *Patroness of the American Church*, he says:

"We Catholics are not ashamed to honor the mother of our Redeemer, who is also our mother; we hesitate not to ask her intercession and her prayers on our behalf with her divine Son, knowing that they will be efficacious, if the fault be not our own. Jesus honored the Blessed Virgin Mary in choosing her for his mother—and shall Christians not honor her likewise? She has been selected by God to give birth to the Saviour and the Redeemer—and shall we be unmindful of the glorious prerogative? The angel of God prophesied that all generations should call Mary blessed—and shall it not be our glory to contribute as far as we can to the fulfilment of this angelic prophecy?"

"Our attachment to the Blessed Virgin is no ways destructive of, or prejudicial to our firm belief in Christ, but rather an encouragement to it—because it is grounded on her prerogatives, which derive all their lustre from Christ, and are only as it were a reflection of the glory of the Son to the mother. It is in consequence of our steadfast belief in the divinity of Christ, that we respect and honor the Blessed Virgin, who subministered to him her flesh in the accomplishment of the mystery of the Incarnation as mother of God, and that we suppose her to have been favored with additional accumulation of graces to fit her for the sublime station to which she had been elected. The Son is therefore the fundamental cause of all her privileges, and immediate object of our veneration ; and we do not pretend to honor the mother but with reference to the Son, and in him. 'There is no question,' says St. Jerome, 'but whatsoever praise is given to the mother, it all redounds to the Son.' Our devotion to the B. V. contributes to strengthen our faith in Christ—because upon the one the other has an essential dependence.

"Let the Sodalities and Societies, in honor of the Blessed Virgin Mary, Mother of God, already established in many of the Churches and congregations of this diocese, renew their favor, and endeavor to increase their numbers. If they are the devout clients of Mary, the Mother of Jesus, they will be beloved by her divine Son. Who is devout to Mary, who has not a supreme love and a supreme devotion for Jesus, the Eternal Word? Who despises the mother that can still love the Son?"

His whole missionary career in New-York was marked by the same zealous efforts to promote the welfare of his people, and by his unceasing labors in the faithful discharge of all his duties ; and he was always ready to respond to any call, even without the sphere of his duties, when that call was for the promotion of the honor and glory of God.

Among the most brilliant results of his teachings in St. Mary's, was the conversion of the Rev. John James Maximilian Oertel, a Lutheran minister of New-York city. This gentleman was the son of Professor Oertel, M. D., of Ansbach, in Bavaria. He studied theology in the University of Erlang. "After a course of five years' studies in this University he was examined for holy orders, and was soon ordained a minister of the Evangelical Lutheran Church. Being invited by the Evangelical Missionary Society of Barmen, in Prussia, to preach the Gospel to German protestants of the United States," he accepted the invitation and departed for New-York, whither he arrived in the year 1837.

To use the words of Rev. Mr. Oertel himself : "I was a zealous preacher of the Lutheran doctrines ; for I believed that the Lutheran Church alone was the true Church of Christ." Again he says : "Influenced by the prejudices of my education at the University, I believed that the Lutheran doctrine was the same as that taught by the fathers of the preceding ages ; I believed that Luther's doctrine was the same as that which *Christ taught* to his apostles, and which they delivered to their successors. \* \* \* \* \* I believed that I had



learned the sound doctrine, and that I had the *true belief*. I believed, in a word, that I was a member of the Holy Catholic Church, and I clung to the thought with the fondness of a child for its mother."

He looked upon the holy fathers of the early ages of the Church, St. Ambrose, St. Chrysostom, St. Augustine, St. Bernard, etc., as the witnesses best entitled to be believed with respect to what were the teachings and the practices of the early Church, and no doubt ever harassed his mind, that the doctrine taught by these holy fathers was the same as that preached by himself.

What then must have been the disappointment of a man who clung thus ardently to the teachings of the fathers, to find here in this country, on his arrival, these teachings disregarded;—to witness the indifference, the lukewarmness and the infidelity of those who professed to be the ministers and the followers of the *great (?) Reformer!*

Chagrined and in sorrow at the want of unity in doctrine among the teachers of the protestant belief, with whom he associated in New-York, he resolved to visit Missouri, where the Lutheran Bishop, Dr. Stephan, resided. He expected to find in him a true professor of the belief taught to himself on the other side of the Atlantic. But he was disappointed. Bishop Stephan believed, as he often told him, "*that the Lutheran Church is extinct, not only in Germany, but throughout all Europe.*" How soon did Mr. Oertel find this so? How soon did he realize the truth of the charge, that "there are not *three* professors of *Theology* in Germany, who consent to or agree with the old Lutheran doctrines as laid down in the Lutheran symbolical books!"

In this condition of things, it was no wonder that serious doubts began to disturb his mind, and that anxiety succeeded to doubt; that the little bark, in which his faith had hitherto quietly sailed, began to be tossed by the tempest, and that he began to direct his mind to the applying of those marks by which only the true Church of Christ is to be recognized.

It would be out of place here to follow him through the arguments he advances in the course of his inquiry; suffice it to say, that in laying down the marks of the true Church;—her Unity, her Sanctity, her Catholicity and her Apostolicity, as the only means whereby she could be tested, he found that his Lutheran Church could claim no inheritance of the faith of the early Church, and that, therefore, as these marks would not apply to her, she was *not the true Church*.

Arrived at this point of his inquiry, he was tossed like a vessel.

"On a sea of dreams,  
Her helm of reason lost;"

and for time he balanced between christianity and infidelity, between hope and despair!



"Oh, it would be difficult to describe," says he, "my feelings at the eventful moment when I became convinced that I was not a member of the true Church. Could I have persuaded myself that it was only a dream, and that the illusion would pass away as soon as I awoke, what a consolation would it have been to my agitated mind, and to my bleeding soul! But I could not do so. The vizard was now lifted, and I shuddered at the sight of what it had so carefully concealed from my view." Oertel's Reasons for becoming a Catholic, p. 24.

It was at this time that accident made him acquainted with the pastor of St. Mary's, Rev. Wm. Quarter; and the kind, affable and gentlemanly manners of this zealous priest so captivated Mr. Oertel, that he opened to him his heart. "Rev. Mr. Quarter cheerfully extended his hand," says he, "to support my weakness, and gave his advice to cheer my mind." He furnished him with works which explained correctly the Catholic doctrines and practices, and he elucidated whatever might seem obscure. Mr. Oertel was a finished scholar, and an excellent theologian, and was the very man able to detect an error in the instructions thus imparted to him, if one existed. He had already detected the errors in his former belief, and was now the more alive to the possibility of deceptions, particularly in the teachings of a Church upon which he had hitherto looked with aversion.

But he applied to this Church the marks by which he knew that her claims to authority were to be tested. The mark of unity could be applied to her for "all her members agree in one faith, are all in one communion, and are all under one head." The mark of sanctity could be applied to her: for "she teaches a holy doctrine, invites all to a holy life, and is distinguished by the eminent sanctity of so many thousands of her children." The mark of Catholicity could be applied to her: for "she teaches all nations, extends through all ages, and maintains all truth." The mark of Apostolicity applies to her: "because from the apostles has she received her doctrine, her orders, and her mission."

Yes, he found that to that Church, which was ever the same; which though kingdoms and empires, and states and people, have risen up and faded away, was herself unchangeable; which teaches now the same doctrine taught by her divine Founder on the shores of the sea of Galilee, and which she will teach until the end of time; that to that Church only would these remarks apply; and resting his fevered temples upon that holy mother's bosom, beneath which throbbed the fountain of a vitality, as enduring as the word of God, he wept for very joy, that he had at last found the secure haven, wherein he could anchor the frail bark of his mortality, regardless of the storms that might howl and the waves that might dash against her with their broken fury, until the coming of the bright day, when he might plant his ransomed feet upon the shores of that land which is within the walls of the heavenly paradise.

Mr. Oertel is still living in the city of Baltimore, where he edits a *Catholic German* newspaper. Dear to him must be the memory of Bishop Quarter, through whose instrumentality, under God, he became reconciled to that Church, which ensures him the prospect of meeting again his earthly mediator in heaven.

FROM HIS CONSECRATION FOR THE SEE OF CHICAGO UNTIL THE END OF THE FIRST YEAR OF HIS EPISCOPAL LABOURS, 1844-1845.

The Provincial Council that assembled in Baltimore in May, 1843, finding that from the very great spread of the Catholic Church several additional Bishops were necessary, passed a decree recommending the formation of the New Sees of Chicago, Illinois; Little Rock, Arkansas; Hartford, Connecticut; and Milwaukie, Wisconsin; and the Apostolic Vicarate of Oregon Territory. The recommendation of this Council was immediately acted upon by the court of Rome; and accordingly in the February of the following year (1844), the Apostolic letters for the consecration of the three new Bishops, who were to be taken from New York, arrived in that city; and on the 10th of March, 1844, these gentlemen were consecrated in St. Patrick's Cathedral, by the Rt. Rev. Dr. John Hughes, Bishop of New-York, assisted by the Rt. Rev. Dr. Fenwick, Bishop of Boston, and Rt. Rev. Dr. Whelan, Bishop of Richmond. The new Bishops were: Rt. Rev. Wm. Quarter, for the Diocese of Chicago; Rt. Rev. Andrew Byrne, for the Diocese of Little Rock; and Rt. Rev. John McCloskey, now Bishop of Albany, Coadjutor Bishop of New-York. The ceremony of the consecration was probably one of the most magnificent spectacles ever witnessed by the Catholics of the empire city.—The Freeman's Journal thus describes it:

"At half past nine o'clock precisely, the sacred procession left the sacristy, and passing along the raised dais outside the sanctuary, entered in front of the great altar. First went the Acolytes, Thurifer, and the Seminarians of St. John's, followed by several clergymen of New-York, Brooklyn, Jersey City, and other parts of the diocese, with a few from Emmetsburg College; next were—the Senior Assistant Bishop with his chaplain and attendant; the three Bishops elect—Right Rev. ANDREW BYRNE, Right Rev. WILLIAM QUARTER, and Right Rev. JOHN MCCLOSKEY, with their chaplains and attendants; the other Assistant Bishop, with his chaplain and attendant; then the Master of Ceremonies, the Deacon and Sub-Deacon, Assistant Priest, and other attendants of the consecrator; the procession being closed by the consecrator, the Right Rev. Bishop of New-York. The clergy were in their chasubles or their surplices; the Bishop elect in amict. alb. cincture, stole and cope, and wearing the small cap common to the clergy; the Assistant Bishops in rochets, stoles, copes and mitres, and the consecrator in full pontificals—rochet, stole, cope, mitre, crozier, &c. The vestments of the consecrator and his attendants were of the richest description, and literally dazzled the eye. The mitres and copes of the Assistant Bishops were





THE CATHEDRAL OF THE HOLY NAME.

also distinguished for their beauty, as was the case with the vestments of the clergy generally. As the procession moved slowly forward, its numbers, splendor, and magnificence of array—chasubles and copes and mitres glittering in the light—presented a brilliant and imposing spectacle.

"Many of the clergy and seminarians (the latter particularly) had not room in the sanctuary, and were in attendance in the sacristy, with or without their cassocks. Altogether, the number of clergy and seminarians present during the day could not have been far from seventy; and to the Catholic heart it must have been not the least consoling of the many reflections suggested by the occasion, that from the immediate neighborhood of this one city, so many ecclesiastics and religious could be assembled, and without withdrawing from a single congregation the opportunities of divine service in their own church. Surely such an abundance of labourers promises well for the gathering in of the harvest in this great diocese! God grant it!—say we.

"The ceremony then proceeded, as described with considerable minuteness in this paper last week, until the end of the Gospel, where the Preacher of the Consecration Sermon, the Very Rev. JOHN POWER, D. D., having given the usual salutation to the Consecrator, ascended the pulpit and commenced his discourse.

"At Vespers in the evening, the church was almost as densely crowded as in the morning. The discourse was delivered by the Rev. Dr. Pise. Five of the Bishops and most of the clergy were present; and as they sat in the Sanctuary, the Pontificals of the Bishops and the Vestments of the Priests shining in the lights which burned around, the observer recalled involuntarily what the historians of the time tell of the magnificence of the famous "Field of the Cloth of Gold." The Vespers were over at about half past nine, P. M.

"Thus passed and terminated a day, which, in no spirit of vain words we say, will be not only long memorable in this diocese, but will be remarkable in the annals of Catholicism in the United States; remarkable that it witnessed a ceremony without parallel for splendour and importance in this country, the Consecration of three Bishops; two of them for new Sees; remarkable, that it assembled more of the worth and dignity of our American Church than has ever before been brought together, except at the grand Councils of the entire Province, six Bishops and nearly fifty Priests; remarkable, also, in a higher sense, that it was a day significant of past progress and future promise, speaking to the Catholic heart with silent but thrilling eloquence of great triumphs achieved, and of those still greater, God willing, yet to be accomplished; and recalling to it irresistibly the consoling conviction that the Promise of the New Covenant is eternal with the Church, and that those spiritual princes whom she on that day sent forth, went of a surety "CONQUERING AND TO CONQUER;" remarkable in fine, that it was a day which, long years hence—when those who performed and those who received the august rite, and those who looked on breathless with awe at the mystery before them, shall have passed away, and save a few, been all forgotten—when, as we trust in God it will be, the mists of error now darkening our well-loved land shall have disappeared before the ascending Sun of Righteousness, and His Church shall have won over to her sway of love all the tongues and races within the republic, so



that from the Atlantic to the Mississippi, and from the Mississippi to the Pacific shore, there shall be but one faith for one nation of free, enlightened and happy Americans—a day which then the Catholic historian will love to dwell upon with delight, and record upon his glowing page, as the advent of one of the many bright eras which (please God) will illustrate the history of the Church of CHRIST in the New World."

Hard must have been the struggle to the sensitive, Bishop Quarter, when obliged to tear himself away from his faithful flock of St. Mary's, who had woven themselves around his heart, by whom he was so tenderly beloved, and among whom he had labored so long, and so successfully. Though his good father, Bishop Dubois, was gone to the bosom of his God, yet from successor in the episcopal chair of New-York, Rt. Rev. Dr. Hughes, (a scion from that noble tree that Bishop Dubois planted at the foot of the Blue Ridge)—it cost his heart a pang to separate. Still duty, and the honor and glory of God, bade him forsake all things for Christ's sake, and go again among the strangers for his resting place.

He was anxious to enter without delay upon the field of his labors, where the harvest was fast ripening, and lest one ear might drop, or be lost from neglect. Accordingly, on the 18 of April, accompanied by his brother, Very Rev. Walter J. Quarter, he departed from New York for Chicago, where he arrived on Sunday morning, May the 5th. Though fatigued and weary from his long and very tedious journey like a general on the field of battle, he was at once at his post, and no personal considerations could induce this faithful servant of God to neglect for a moment his duty. On the day of his arrival, he said mass in the old church and preached in the new one.

The old church was a long low frame building, having upon it a small steeple and bell. It was on the lot directly in the rear of the Bishop's dwelling. This building has been since divided: one-half being used as the Academy of St. Joseph, the preparatory department of the University of St. Mary of the Lake. The other half was removed to the rear of the new church, to be used by the Sisters of Mercy for their free school for girls of the parish.

The new church, then unfinished, is the present cathedral. At that time the brick walls of the church were merely roofed, and *four posts* stood upright where the steeple now stands. "The building was not plastered; a temporary altar was stuck up against the western wall. There was no vestry; the sanctuary was enclosed with rough boards; the children were seated on benches, on each side, where the vestries are now.—There were neither columns, nor steps, nor doors, (except temporary ones made of rough boards;) and worse than all, even that much of a church was burdened with about three thousand dollars of debt. Add to this, that on the adjoining lot, where the Convent of

Mercy now stands, the whole purchase-money, about 1,000 dollars, was unpaid, as also four hundred dollars on the grave-yard. Thus there was near five thousand dollars debt contracted by his predecessors, and some of this debt bearing interest at from 10 to 12 per cent." With an unfinished church, and a poor congregation, and such a debt, what a prospect had he! Dark and dreary enough it must have been, but there was before him a bright star, beckoning him and alluring him onward; and with his eye steadily fixed on that hope star, he faltered not.

Such was the condition of the church of Chicago, when Bishop Quarter took possession of his see. How different was the state of affairs, that day on which he stood for the last time in the pulpit of his beautiful church, when the mellow tones of the magnificent organ were re-echoed by the lofty domes and spacious aisles, filling all the hearts that came there to treasure up his burning words with hopes of the enjoyment of heavenlier strains, when the choirs above will take up the chant, intoned below, and continue it forever around the throne of the Invisible.

He considered it impossible that the congregation of St. Mary's in Chicago could at that time pay the debt upon, and finish their church, and therefore he and his brother having united their funds, paid it with their own private means. His generous-hearted flock followed this noble example. The city was divided into districts; proper collectors were appointed; and so harmoniously and successfully did they labour, that in about a year they had the happiness of kneeling before the new altar in their finished church, whose glittering spire and golden cross reflect the first rays of the morning sun, as it rises out of the bosom of the broad and beautiful Lake Michigan.

This was the first, and at that time the only steeple in Chicago; and its cross, the emblem of man's salvation, perched upon the summit of that steeple, is the first object that presents itself to the traveller approaching the harbour from the lakes, or far away upon the prairie, as his eye rests upon "the city of the plain." But it is no longer the only one: for several beautiful steeples and spires now adorn the different churches; yet of all these, St. Mary's (true to her heavenly origin) is the only one that is not ashamed to rear on high that sign which will be the sign of victory—of the triumph of the Son of man, when he comes in the clouds of heaven to judge the world!

Previous to the erection of the new see of Chicago, the greater part of the state of Illinois had been under the episcopal jurisdiction of the Bishop of Vincennes, in the State of Indiana. The clergymen in this district therefore belonged to that diocese. As soon as it was known that his episcopal power in Illinois was about to be superseded, the Bishop of Vincennes recalled all his priests from the diocese of Chicago.

They obeyed immediately, excepting four who were unwilling to leave unprotected the children committed to their spiritual charge, as they must in that case (having no pastors) have been for a long time deprived of the consolations of their holy religion.

Two of these gentlemen were Rev. Maurice de Saint Palais, afterward Bishop of Vincennes, and Rev. Mr. Fischer, and they were the only officiating clergymen in Chicago on the arrival of Bishop Quarter. Much service as they might have rendered to the new Bishop, their stay with him was but short indeed; for early in the month of June their immediate return to the diocese of Vincennes was commanded, their Bishop, suspending their functions until they obeyed. Bishop Quarter could obtain neither mitigation of the penalty, nor privilege for them to remain with him any time. They were, therefore, obliged to depart, and to leave him without a priest to watch over the districts in which they had officiated. This was a great and unexpected difficulty, but, like every other that beset his path, it was met resolutely.

He was soon able, however, to add to his priests, and before the end of the month of June he had ordained three.

On the 5th of May, as we have seen, Bishop Quarter arrived in Chicago, and on the third of June he opened the new Catholic College, the germ of the University, in the building formerly occupied as the old church. This establishment commenced with two professors and six students.

He was ever a most liberal patron of education, considering that among his first duties he should provide means for that end. Not for that education which the world generally dignifies with the title; but for an education by which the mental and the moral man would be cultivated together; in which the being would be taught to consider the instructions of this life as merely the means for obtaining the great end for which we were all created.

There is a physiological law which teaches, that *Practice or Repetition* is essential to induce facility of mental and moral, as well as of bodily action; and, therefore, in mental and moral education this fact is so important, that it should be engraven on the heart of every one interested in the welfare of society. It is only by repetition, that impressions can be made upon the mind, so as to render them permanent. A truth may be enunciated; but it is only by repetition that it escapes oblivion. As no accomplishment can be attained by a single effort, so, when the mind is engaged upon any new subject, it is only by study, viz., by repeating, that it is mastered.

The extent to which this law of repetition effects the intellectual and moral condition of the world, has not been properly estimated; and though I cannot enter fully into the subject in a work of this kind,

yet I cannot pass it unnoticed altogether, and, when writing, respecting the foundation of a College for the purposes of education, I will be pardoned, I hope, the digression.

If we would be kind, sociable, polite, &c., &c., we must be always so, whether in private or in public. If we, in the retirement of our homes, indulge in habits or in language that we would hide from the world's eye and ear, we will betray ourselves often when we do not expect it. Therefore it is, that with all his efforts to appear genteel, an ill-bred or a profane man, will, in spite of all his watchfulness, betray his accustomed associations; for the habit, which has grown with his growth, and strengthened with his strength, cannot be controlled. As are those associations, such will be the character of the man for life; and for the one that rises above the vicious associations of early years, ten thousand sink into the depths of sin and infamy so low that there is no escape for them but through the gates of death. Thus it comes that our cities, densely populated, are filled with wretches, fit ministers for every crime. They have never known what virtue is—they have grown up in the haunts where thieves and gamblers and drunkards congregate;—where cunning, cheating, and beastly gratification hold their empire;—where no warning voice is ever raised in behalf of honesty or piety, or against the bad example set before them. As these vices are daily held up before their eyes, they become practised, and, in accordance with the principle laid down, by the repetition, increase upon them, until they swallow up every virtuous sentiment that God may have implanted in their hearts, and that, watered by the careful hand of innocence, might have produced fruit ripening for immortality.

If these individuals had been blessed with the privilege of better associations, with the temperate, the honorable, the virtuous, the same law of repetition would have so strengthened them, as to have enabled them to stand firm against the seductions that beset their early years, and that lie like pitfalls all around their pathway through life.

It is passing strange, that, with the evidences daily and hourly staring us in the face, that appeals to the intellect will never fix permanently a high moral feeling or course of education, we should be so negligent of the fact thus demonstrated, that it is the brain we cultivate, and not the immaterial principle, mind. When we wish to accomplish either of the purposes of which I have just spoken, we do what scarce any one is aware we do, viz., we exercise the brain. How long would it be before appeals to the intellect would convert the hardened heart from its wickedness! But if the feelings of kindness, of love and of sympathy, may have been early exercised until they are easily called up from the great deep in which years had entombed them, how readily



do appeals for this purpose find their way to the heart and produce abundant harvest! And yet we never think but that the harvest springs immediately from the edge of the sickle that is gathering it; we never think that the seed must have been long sown; that the germ must have grown; that the husbandman merely gathers what some other hand planted.

From the very savage that prowls through our forests, or hunts the deer and the buffalo upon our far-away prairies, we might learn wisdom. If he wishes the young warrior he is rearing to distinguish the sound of the footstep of his foe, he does not merely point out the way he should listen, lay down the rules, &c., but he directs him to put his ear to the ground, and by the effect produced upon a material organ, by the exercise of that organ until it is capable of distinguishing those sounds, does he train him. If he wishes him to excel in the various accomplishments of savage life—in lying in wait—in ambush—in daring attack—in courage—in contempt of pain—of fatigue—in revenge—he practises him in the same manner by the exercise of the material instrument, until he is worthy to become a chief of his tribe; and yet if we reflect but one moment, we will be satisfied that it is the mind, which thus manifests itself through its exercised material organ, and accomplishes his purpose.

Thus should it be with us. If we wish our children to excel in the accomplishments of civilized life—if we wish them to be modest, humble, virtuous in the most extended sense,—a solace to our gray hairs, *we must exercise and cultivate in them the virtues we wish them to possess.* WE MUST MAKE THIS EXERCISE A PART OF THEIR DAILY LIFE. We must educate the conscience;—we must educate all the feelings in order that they may become the sources of happiness here, and of hope hereafter. We will then learn how much easier it is to practise virtue than vice;—how much easier it will be to make the world a better place.

Man does not come from the hand of his Creator necessarily vicious, he is made so by an erroneous education; and if we would remedy this error, we must search for its source, and we will find that it is in the ignorance of the fact, that the virtues must be cultivated as well as the physical organs, in order that they should be vigorous.

How erroneous then is that course of education which excludes religious training;—which appeals to the intellect only, and not to the moral and religious sentiments and affections! Many, it is true, both schools and parents, profess to give their pupils and children religious instructions; but it is by moral precepts which appeal to the intellect only, and which are uttered only to be forgotten; may be are contradicted by the practice which alone can make them permanent.

What I contend for is the necessity of the daily repetition of, or



education in virtuous practices; and in the practical education of the young, it becomes a matter of the highest moment, to remember that the moral sentiments and the intellectual processes are absolutely dependent on the physical organization, and require that daily cultivation as much as any of the physical operations of the body. How absurd then to expect, that the moral instruction given on one day in the seven, is sufficient to counteract the immoral impressions that are likely to be made on the other six days!

We cannot, therefore, sufficiently cherish those institutions that combine religious training with the intellectual. They are the only props that sustain society against the deluge of indifferentism and infidelity, that is sweeping over the land. Thank God! that in the Catholic Church are to be found societies of men and women who devote their lives to this noble enterprise!

When we look to the future as well as to the present; to the children and to the children's children, that will be saved from everlasting perdition, (to say nothing of the bad example their evil course would have given, and of its effects upon the world,) saved, I say, by the timely instruction furnished at such institutions, we can estimate, in a measure, the debt of gratitude which the world owes to the founders of these schools. They are indeed benefactors of their people and of their age, and of ages far down the stream of time, when their names will have been long forgotten. Thus will the schools established by Bishop Quarter continue to shed abroad over the world the light of science and of religion, forming an holy union, blessed before the throne of God, strewing the thorny pathway of life with roses that bloom even in the winter of age, and deck with their never-fading loveliness the lonesome prison-house of the grave.

How strongly did he urge the wedded union of religion and philosophy, and while he wished to store the intellect with treasures of learning, he endeavored to furnish the heart with unfailing support against the bitter trials of life! Here indeed does religion fulfill her divine mission, turning the wayworn and the weary into that beautiful valley of virtue and faith, where its purified waters will bring refreshment to the sacred hearts of thousands, causing them to bless the author of their being, and teaching them to look with a steady eye onward, to that home in which they may sit down to rest after their pilgrimage is ended—that home in their father's house in heaven.

So eager was he to establish schools of a kind in which the very highest order of literary and scientific learning would be imparted together with proper religious instruction, that he determined to establish a University; and on the 19th of December of this year a bill was passed by the legislature, incorporating "The University of St. Mary of the Lake."

With the same solicitude for the spiritual welfare of the children under his charge, that characterized his efforts in behalf of the children of St. Mary's, New York, he now, when he could obtain a moment's leisure, set about providing means for their spiritual instructions, more directly even than could be accomplished in the schools; and for this purpose he formed those children into a pious association, and the lessons then learned from his lips show their fruit in the virtuous and exemplary young men and women that form part of the Catholic youth of Chicago.

The same legislature that passed the law incorporating the University of St. Mary of the Lake, passed a bill empowering the Bishop of Chicago and his successors to hold property in trust for the use of the Catholic Church. The passage of a law, which, as far as I know, exists in every diocese in the United States, has in itself nothing strange or unusual, nor would it have found a notice here, only that from want of understanding its nature, it has been sometimes represented in a false light, and has been supposed to be an unreasonable law. Some of the advantages of this law are, that as properties are held in *trust* for the Church, and not as personal property, they must in every contingency be more secure. As the title of Bishop of Chicago and his successors is recognized by the laws of the State by virtue of this act, properties, willed to the Bishop of Chicago for charitable purposes, can be legally recovered, and applied to their destined uses. This could not otherwise have been done, unless such bequests were made to the Bishop in his individual capacity, and not as Bishop of Chicago; and, therefore his relatives might, in case of his sudden death, have deprived the Church of its rights, and the poor of the charities intended for them.

Bishop Quarter had now a charter for his new College, and he wished next to establish an Ecclesiastical Seminary, in which he might educate young men for the holy ministry, in order to supply the wants of his diocese. Great was the dearth of clergymen in it, and all his energies were applied to remove this very serious obstacle to his progress. There was, however, a very great bar in the way of the accomplishment of this his purpose, and that was the lack of means to erect the buildings. With a view to procure this means, he left Chicago for New-York, early in the April of 1845. He was absent about four months, and during that time he collected a large sum of money, which enabled him to commence the erection of the building. On the 17th of October, the foundation of the College and Seminary was begun; so rapidly did the work progress, that on the 22d of November they were under roof.

The amount of money he had collected in the diocese of New-York, was not sufficient to enable him to complete these buildings; and, in order to do this, his pastoral of 1846 was directed to his faithful clergymen, directing them to assist him in his undertaking. He says:



1. Rev. J. J. McGovern, D. D.    2. Rev. J. J. Grogan.    3. Rev. P. Guilfoyle.    4. Rev. J. Coté.  
 5. Very Rev. T. J. Butler, D. D.    6. Rev. J. Kilkenny.    7. Rev. E. A. Gray.  
 8. Very Rev. M. Donahoe.    9. Rev. J. Deiters.    10. Rev. P. Paradis.    11. Rev. T. Quigley.





"Although our holy religion advances daily and steadily, under the protecting care of Divine Providence, and although the number of the clergy has been considerably increased within the last two years, still are there several congregations in the Diocese, deprived the whole year round of the consolations of their Religion. There are many who have not the happiness to assist even once in the twelve months at the Adorable Sacrifice of the Mass; and numbers die annually without receiving the last rites of the Church, especially in those months when sickness is most prevalent in these Western States, and all this because the clergymen are not as yet sufficiently numerous in this diocese to have one stationed in each congregation. Another melancholy evil arising also from the scarcity of clergymen, is, that the children of Catholic parents, in various sections of the State, are suffered to grow up without any religious instruction. If the present, in their regard, be painful to reflect upon, the future presents a dismal and a dreary aspect.

"It is not necessary that I make here reflections. The naked facts can not fail to touch every Christian heart. They who have always enjoyed the consolations of their holy religion, and who never experience the agony occasioned by the absence of a priest, especially when sickness, disease and death were near, or had already smitten some of their friends or family, can not, perhaps, fully appreciate the sad and forlorn condition of those around whom all those miseries have gathered. Still, they can not be so hardened as not to sympathize with their afflicted brethren. They who have already tasted of this cup of sorrows, know too well its bitterness to need a word of explanation.

"Are those evils to remain, or shall no effort be made to remove them? Will no effort be made to send to our brethren that are far away from their father's house, and toiling in bondage, an advisor,—a consoler,—yea, a deliverer? Will no effort be made to secure a pious, a disinterested, a zealous clergy, who may go to the exile in his lone hut, in his solitary and desert home, with words of peace on their lips and blessings in their train, to offer the Adorable Mysteries, to administer the Sacraments, and to instruct in the ways of Salvation? To enable the Bishop to send missionaries where they are most needed, will not the faithful generously co-operate and assist with their means? Can any alms be better bestowed than those which are given to have the poor relieved, the sick visited, the afflicted and sorrowing, soothed and consoled, the ignorant instructed, and the seeds of virtue planted in the youthful breast? Can any alms be more meritorious than those which tend to preserve the soul from eternal ruin? Without the charitable co-operation of the faithful throughout the Diocese, little, comparatively, can be done by the Bishop; with it, much can be effected. Were every adult Catholic in the Diocese, or even every head of a family, to contribute but *one dollar* annually towards the support of the Diocesan Ecclesiastical Seminary, that has been in existence about two years, soon could missionaries be sent to every congregation in the Diocese. As yet, however, the Catholics of the Diocese have contributed but little towards the support of this Ecclesiastical Seminary. They are now requested to be more considerate hereafter. They are emphatically requested to turn their attention and to direct their charitable donations to an Institution where the future priests of the Diocese are being, and are to be, educated, and from whence many have already gone forth



to labour in the vineyard of the Lord. The Ecclesiastical Seminary of the Diocese has to depend for support on the voluntary contributions of the faithful. To it, in their turn, are the faithful to look, both now and hereafter, for a supply of zealous missionaries. Will they refuse then their fostering care? Will they deny to it support, and still expect to have clergymen sent to them when they are in need?"

Addressing each of his clergymen separately, he entreats them to use their utmost exertions in behalf of the new Seminary in order to sustain it. He says:

"To you, Rev. and Dear Sir, do I confidently and unhesitatingly entrust the task of explaining more fully to your people, the vast importance to Religion of contributing towards the support of our Ecclesiastical Seminary,—you know the wants of the people—you have discovered how fast irreligion is spreading, where religious instruction is not imparted—you have heard, with aching heart, the God of Heaven blasphemed—you have witnessed with sorrow the contempt shown for the sacred institutions of Christ—you have seen with horror and dismay, the blood of Calvary that was shed for the redemption of the world, impiously trodden under foot—your remonstrances might have been fruitless, and you could only pray in the words of your Divine Master: "O Heavenly Father, forgive them, for *they know not what they do*;"—you have seen Christians transgress against all the commandments of God, and of his Holy Church, and indulge in crimes, from the commission of which, even Pagans would recoil—you discovered that the sacraments, the channels through which the Grace of God was to be communicated to the souls of Christians, were neglected, and that the Sinner, hardened in guilt, would rather suffer his immortal soul to perish eternally, than forsake the evil of his ways. At the sight of these evils your soul melted in anguish, and you desired and prayed that you might behold, in the midst of this erring people, an Apostolic Priesthood, who by their pious, assiduous, and disinterested labours, might reclaim them again to God, and give them back sightly plants to the vineyard of his holy Church; you have experienced, moreover, how great are the toils, how many the privations, and how few the earthly consolations of our small but very zealous body of Clergymen; you felt that an increase of numbers was much needed, needed to aid and assist those already engaged in the toilsome labours of the missions, that their valuable lives may not be shortened by over-exertion, and that the vineyard of the Lord may be cultivated properly, and in every part, that for heaven may be reaped hereafter a rich harvest of those souls for whose salvation Christ shed his precious blood.

"Because of these motives, you will concur, and heartily aid in the success of this holy work.

"The grace of our Lord Jesus Christ be with your spirit.

"† WILLIAM, Bishop of Chicago.

"Given at Chicago, Feast of St. Francis }  
Xaverius, Dec. 4, 1846." }

These eloquent appeals never failed to find an echo in their hearts; for so did this body of clergymen love their Bishop, that it was enough for them to know what was his will or wish, in order to set about gratifying it.

FROM THE COMMENCEMENT OF THE SECOND YEAR OF HIS EPISCOPACY  
UNTIL HIS DEATH. 1845—1848.

During the first year of his mission that was now passed, he had surmounted all the difficulties that threatened his outset. His Cathedral was finished and paid for; his College and Seminary were in progress; he had supplied with pastors many missions hitherto deprived of the consolation of religion; and although he came to a Diocese almost stripped of clergymen, he had now a goodly array with which to battle against the powers of darkness. He had ordained seven young men, and occasionally an American or an Irish or a German priest would find his way to this far-out corner of the Church, adding to his numbers and his strength.

As the clergymen who could minister to the spiritual wants of the people increased, so did the numbers of the people increase. Catholics began now to pour in from other and distant states and countries; and St. Mary's Church was already too small to contain all the worshippers that came up to bow their hearts and bend their knees before her holy altar. A new church was required to accommodate them, and on the 10th of March, 1846, the frame of St. Patrick's Church, on the west side of the Chicago River, was erected and opened for service April 12, 1846, Easter Sunday, by the Very Rev. Walter Quarter, who was the first pastor of it.

In the same month was commenced the erection of two Catholic German churches, one on the north side and the other on the south side of the main river.

Immediately after the return of the Bishop from the Provincial Council of Baltimore, which was held in this year, he opened his new Seminary. He had at the same time the satisfaction of witnessing the completion of the first monument of his enterprise. The last touch of the painter's brush had been given to his new University, and on the fourth of July it was opened with appropriate ceremonies for the reception of pupils.

Its career commenced with two professors and two teachers, and sixteen pupils. It gradually progressed until he had the happiness, even during his life, of witnessing the success of his undertaking, of seeing the "sapling become the oak tree."

The course of instruction was as extensive as any given in the best Colleges in the United States, and some of the departments are more practical than are to be found elsewhere, while the college-fee was only 150 dollars per annum.

The location a beautiful and healthy one, just on the borders of Lake Michigan; and the ample grounds and the extensive meadows in the vicinity afford students ample opportunity of enjoying healthful

exercise and abundant recreation in the free, open air—while the College itself, though situated within the city limits, was far enough removed from the business-part to make it favourable to the pursuits of study.

He had now completed his College, his Seminary, the two Catholic English churches of St. Mary's and St. Patrick's, the two Catholic German churches of St. Peter and St. Joseph in the city, and the diocese was in a flourishing condition. But there was yet a want unsupplied. The male youths of the congregation were furnished with good schools and proper facilities for receiving instruction; the female portion had as yet no such facilities. But if they were unprovided, it was not because he did not feel the necessity of such provision, but because it could not possibly have been sooner made.

No man living was more deeply impressed with the necessity of a proper training for the female youth than Bishop Quarter. He knew that to them, as mothers, wives and daughters, would in a great measure be entrusted the character of his people. He knew that the society in which they might mingle, would bear the character they would stamp upon it, and that by his mother would the man be marked for weal or wo. It is true that those female children whose parents could watch over them, might fulfil their expectations; but what would have become of the female poor, whose parents, in their hard struggle for bread, had no time to devote to them, and could not provide them with instructors? How could these ever hope to rise above their low condition, or how could they pass the fiery ordeal unscathed, when the myriads of temptations, to which a life of poverty and destitution exposes them, were around them like harpies? How would they escape, when unprotected by proper religious instructions which would serve as their safeguards?

Though there are schools for the poor, with well-paid teachers fattening on the spoils wrung from the people in the way of taxation, yet experience has demonstrated beyond the possibility of contradiction, that the morals of the poor who frequent these schools are not improved. Indeed, improvement under the head of morals should not be expected from them.—How can teachers in the world, pursuing a worldly life, root out the seeds of vice and impiety sown, deeply sown, amid the haunts of intemperance and impurity? They cannot reach the disorder, for they are not clothed with the sanctity that will permit them to probe to the bottom the festering wounds that are gangrening upon the face of society, and, therefore, they cannot apply the remedy; but the Catholic Church, the mother of the unfortunate, has within her pale, communities of men and women who have no worldly aims in view, and who devote themselves to this

sacrifice of love: the bringing back into the fold the strayed sheep of the flock, and sending them forth again, that their example may improve their associates, and make them better.

In order then to supply this want—to procure a community of female religious, who would instruct and educate the female children, Bishop Quarter applied to Bishop O'Connor of Pittsburg, from whom he received a branch of the order of the Sisters of Mercy, established in that city. On the 23d of September five members of the order of Mercy, accompanied by their superioress, Sister Mary, Francis Ward and Very Rev. Walter Quarter, who had been commissioned by the Bishop to conduct them, reached Chicago.—They were Sisters Mary Agatha O'Brien, the superioress of the New Foundation, Mary Vincent McGirr, Mary Gertrude McGuire, Mary Eliza Corbitt, and Mary Eva Smidt. This small community entered at once upon their mission of Mercy, dispensing the rich stores of earthly acquirements they had gained in the world, and of unearthly riches they had amassed while clothed with the habiliments of their new vocation.

As an instance of the regard for the happiness of all around him, and the total absence of all considerations for self, it will not be out of place to here observe, that on the day on which the Sisters arrived, the Bishop conducted them around the church, and the building that was to be their convent. This was a low, one-story house, neither very convenient nor of very captivating appearance, but it was the best he had to offer them. It had been his own residence, and poor as it was, it was a palace compared with the one to which he himself removed, when he resigned it to them for their convent. Could you have seen him as he passed that round, watching to catch but one expression of satisfaction upon the countenances of the Sisters, you would have pitied him had it not been given. That night he did not retire at all: his anxiety banished sleep from his eyelids; for he feared that they might be disappointed at not finding things in better order for their coming. Next morning, however, while seated conversing with their superioress, he heard in their community-room a Sister singing a good, old Irish air, followed by joyous laugh from all the Sisters, which could come only from the contented heart: clasping his hands as he rose from his seat, he exclaimed: "Now indeed I am satisfied; that laugh could not have come from the dissatisfied."

Dear Bishop Quarter, could there have been one around thee that had witnessed thy self-denial,—thy willing poverty, for Christ's sake,—thy patience, thy meekness, thy anxious efforts in behalf of the people committed to thy charge, and have been unwilling to have divided with thee the dry bread that was at times thy only sustenance—that would not have been willing to have shared with thee a poverty that left thee but



*one dime* to be called thy own, on that day when God summoned thee to himself?

The schools of the Sisters of Mercy were at once opened, and well attended; and already the good effects of the wise policy of Bishop Quarter are beginning to be experienced. Who can estimate the incalculable benefits that will result from this policy in days and years yet to come? God only.

Having now the household of his Diocese in order, he summoned a Diocesan Synod of his clergymen: of these, thirty-two were present, and nine absent in consequence of ill health, or bad roads.—This Synod met in Chicago, in the April of this year, and with his assistance formed the Statutes of the Diocese. Forty-one clergymen already in this new Diocese! How must Bishop Quarter have laboured, to have gathered around him so many disciples, worthy disciples of the fishermen of Galilee!—men of every country and clime, come hither to dispense the glad tidings of Salvation,—sending up like incense to the throne of heaven, the praises of their Creator,—and raising loudly their voices amid the late solemn silence of the wilderness, or by the side of the streams that had hitherto hymned up their everlasting anthems unchorded by the voice of mortal man!

The convent of the Sisters of Mercy was now too small for the accommodation of the numbers that flocked to their schools, and he therefore commenced and completed, during this the last year of his life, the large and convenient building at present occupied by the Sisters of Mercy as their Convent and Academy. It was incorporated by the legislature in 1846, and possesses a most ample charter. The building is located in the most beautiful and healthy part of the city, and but one square removed from the beach. In front of it stretches away, as far as the eye can reach, the waters of the beautiful Lake Michigan.

The course of instruction is the same as that given in the best female schools in the country. Ten Sisters are constantly engaged in this Academy. The foundation was begun with five Sisters: there are now sixteen members in the community, and seven applicants who will be received very shortly. Scarce had two years elapsed from the time this little colony was sent out by the Bishop of Pittsburg, until it had reached the maturity of many old foundations. Upwards of two hundred pupils attend the schools of the Sisters of Mercy in Chicago.

On the 11th of November the Theological Conferences were established by Bishop Quarter, first in America. These Conferences are held twice a year, at Chicago, Alton, and Galena. All the clergymen in the Diocese assembled at them, and are questioned on certain tracts of Theology designated by the Master of the Conference. Questions appertaining to the holy calling and ministerial duties of the Clergy-



men—regarding the Rubrics of the Roman Missal and the Statutes of the Diocese—are discussed at these Conferences. The advantages derived from them are, that they keep the doctrines of the Church, and the proofs, fresh in the minds of the teachers of the people: so that at any moment they may be prepared to give a reason for the truth of their teachings. The establishment of these "Conferences" showed alike his energy and judgment in providing for the welfare of the Church.

He eagerly encouraged every means that might enhance the spiritual welfare of every member of his flock, and with this view he directed the Sisters of Mercy to establish a Sodality of the Blessed Virgin, by means of which the female children might be gathered together, in order to instruct them in their religious duties more thoroughly than could be done otherwise; and in his last pastoral, from which I have already quoted, he urged upon his clergymen the advantages of establishing Sodalities of the same kind in their congregations, where such had not been as yet done. He says:

"We earnestly recommend the clergy to establish in their congregations, if they have not already done so, 'the Confraternity of the Rosary,' or of 'the Immaculate Heart of Mary,' and we as strongly recommend to the faithful to become members, and to endeavor to partake of the spiritual benefits and privileges granted to those societies. Let parents urge their children also to join those religious societies, and soon will they discover the happy results, in their obedience, gentleness, tractableness, and faithful attention to their Christian duties."

For the same purpose, he directed the instructors in the Academy of St. Joseph, to form among the male children of the Academy a St. Joseph's Society.

"The exalted virtues of St. Joseph, and the dignified privileges he obtained, not only convince us 'how wonderful is God and his Saints,' but demand from us a relative devotion due to so faithful a servant. And if our Heavenly Father has elected him to watch over the tender years of His Divine Son, and to be his protector; and if He has placed under his patronage and guardianship, the Blessed Virgin, mother of the same Divine Redeemer, how pleased must not be this Heavenly Father to see us, his 'little ones,' place ourselves under his protection and patronage. The end then of this 'Society' is, that the members cultivate the devotion due to St. Joseph; invoke his intercession, and regulate their lives in such a way, as that they may be worthy to adopt him as their Patron. In order the more fully to attain this end, the devotion to the Blessed Virgin, styled 'full of grace,' is particularly recommended. Another end of this 'Society' is, to collect together at convenient times the pupils of the 'Academy,' and such boys and adults as frequent the Sunday School kept there, that instructions may be given them in the principles of the Religion they profess, and in the doctrines of morality they are bound to practise."

I have said, that he laboured for the spiritual welfare of all his peo-

ple. He laboured also for their temporal welfare, and particularly for that of his Irish fellow-citizens. His heart clung fondly, O, how fondly to the memories of the past. The associations of his young years were woven round that heart, which yearned with the tenderest regard toward the poor and persecuted exiles, that sought beneath this happier clime a home and a resting place. He laboured earnestly and zealously to improve their condition in this country of their adoption, in order to make them worthy the glorious privileges they here enjoyed. He saw them having escaped the blood-hounds of power, met as they landed upon the shores of the New World, by the harpies that watched for them. He knew the feelings of their generous hearts, and that they had learned at home to love America, her institutions, and her people: but I say he saw them met, as they, landed, by the sharpers, and plundered by them of the little left them; and where they had hoped for succour they were beggared in the moment of their confidence, and thrown penniless in a stranger's land upon the cold charity of the world.

Such was the fate from which Bishop Quarter wished to save this people. He wished to see them no longer the tools of the designing;—he wished to see them stand forth among their fellow freemen in the majesty of their nature, asserting the old dignity of which ages of oppression had not altogether deprived them: and therefore he originated the Chicago Hibernian Benevolent Emigrant Society. This association was gotten up to bid the stranger welcome to his new home—to guard him from imposition—to advise and to direct him—to furnish him with timely charity, if need be. The advantages which the immigrant derives from such associations are known only to those who may have been benefited by them, and many an one will now be found to bless the memory of Bishop Quarter for benefits derived from this Chicago Society.

During Lent he was engaged in delivering a series of Lectures upon the marks of the True Church.—On Passion Sunday he lectured at last mass in the Cathedral on her Apostolicity, and while he, the apostle of this young church, stood in that pulpit, making, as it were, his own profession of faith; as the burning words fell from his lips, who could have imagined the catastrophe that was impending?

On leaving the pulpit, he felt very much fatigued; and at vespers, his voice, as he gave his *last* blessing to his people, was remarked to want its usual full tone; but in the evening he conversed with his friends in as lively a manner as usual. He ate a light supper, and retired early, remarking, however, to Rev. Mr. McElhearn, who resided in the house with him, that he did not feel as well as usual; but that he thought sleep would revive him.

About 2 o'clock in the morning of the tenth of April, Mr. McEl-



1. Rev. C. Venn.      2. Rev. H. McGuire.      3. Rev. C. O'Callaghan, D. D.      4. Rev. E. Weber.  
 5. Rev. R. McGuire.      6. Rev. J. J. Bennett.      7. Rev. F. Hobal.      8. Rev. D. Egan.  
 9. Rev. P. McGuire.      10. Rev. T. P. Hodnett.      11. Rev. P. M. Flannigan.      12. Rev. W. Nestracter.





hearne was awakened by his moans, and hurrying instantly to the Bishop's apartment, found him seated on the edge of his bed.—He complained of a very severe pain in his head. Rapidly his strength seemed failing, and with a prudence worthy of imitation, this zealous young clergyman proceeded, having sent for medical aid, to administer to his Bishop all those consolations which the Church affords to her departing children.

Scarce had this duty been accomplished, when, having uttered the words, "Lord have mercy on my poor soul," the Bishop fell over into a deep slumber.—So thought those around him: but alas! it was a sleep that knew no awakening!

When I entered his room, his devoted clergymen of the city were around him; and though no relative was there to receive his last sigh, there were those beside him who loved him dearly, very dearly. Not a word was spoken as I passed to the bed side. The dear Bishop lay as if in a quiet slumber. I reached for his arm; explored the wrist for the pulse, but there was no pulse, and the cold hand dropped from my grasp. yet I placed my ear upon the chest, to ascertain whether life might not be standing, tottering upon the threshold of eternity: but I listened in vain. The spirit had departed from its earthly tenement—had shaken off its mortal shackles—had passed the bourne; and that lately warm and noble heart had ceased its pulsations forever!—the tongue that pleaded so eloquently for the truths he taught, would plead no more.

I knew that for him life's volume was closed, but how could I speak that knowledge? What a scene of woe would one simple word disclose! Oh how truly is it, that to us is given the power to cause the blush of hope to mantle the pale cheek, or to speak the words that will make it paler still! and how painfully did I feel this as I turned from that bed and whispered the word, "Dead!"—and ere my startled ear recovered from the shock that whisper made on silence, it was re-echoed amid the tears and the lamentations even of those without! He was dead! Yes, there he lay calmly and quietly, as in sweet repose. His spirit had passed away like a zephyr's breath, and there was a lingering smile upon his cold lip, that told how happily.

In less than an hour the news of his death had spread over the whole city, and in the evidences of deep regret and consternation in the face of each passer-by, you might have read the sorrow and the surprise that were so general. The people began to crowd around his residence at an early hour, to obtain a look of all that was left of their Bishop.

Dressed in full pontificals, his remains were exposed in his residence until 2 o'clock of the second day after his death. Here they were visited by all his flock, and by every respectable and liberal protestant in the city; also by some of the protestant clergyman, which mark of respect, while it showed the regard in which the Bishop was universally



held, did honour to their hearts, testifying, for them that difference in belief had not smothered Christian charity. So great was the crowd of persons who thus visited his remains, that two days were occupied in allowing them to see him by turns.

At two o'clock on the 12th, his body was removed to his Cathedral, where it remained in state, upon the *Catafalque* erected for the purpose of supporting it. It was placed immediately without the sanctuary, and in front of the altar. Upon the coffin were deposited the insignia of his office. The widowed Church had on her robes of mourning.

During the time that the body remained thus exposed, masses were being offered up for the repose of his soul, or the solemn office for the dead was being chanted within the sanctuary. At the solemn high mass of each day the full-toned organ poured forth the Requiem, adding yet deeper solemnity to the warning which the example before us gave: Prepare and keep your houses ready, for you know not the day nor the hour wherein the Son of man cometh!

At 3 o'clock on Friday, the Feast of the Seven Dolors, the funeral ceremonies commenced. The church was crowded to suffocation at an early hour, and multitudes were unable to enter at all; so great was the desire to witness the last sad rites that she pays to those who have been the shepherds of her sheepfold. The office for the dead was chanted by the large body of his faithful clergymen, who had gathered in from their different parishes, to pay their last duties to the remains of their Bishop, whom they so dearly loved. When the office was concluded, Rev. Mr. Feely, then of Peoria, now of Elgin, pronounced an eloquent funeral oration, recalling vividly to the minds of all, the character and virtues of the deceased prelate.

At half past four o'clock the procession formed to conduct the body to its resting-place. First came the clergymen and ecclesiastical students—then the body, borne by six priests—then the students of the University—then the pupils of the Academy of St. Francis Xavier—then followed the people of all denominations, sexes, and sizes. It passed out of the Church; wound round to the rear, where a tomb had been prepared for it beneath the sanctuary, and in front of the altar which himself had reared. The ceremony was orderly and imposing. And when the clergymen in their white surplices, with lighted candles in their hands, and the beautiful little children of the Academy, dressed in white, reminding one of guardian angels, watching to protect us, stood with lighted candles in their hands around the tomb, while the body was being committed to its kindred earth, the effect was beyond description. All was as still as the grave itself, and each eye was entranced, as if some vision from a better world had suddenly disclosed itself; until the sound of the coffin touching the bottom of the vault re-echoed through

the chamber : then, while stifled sobs and groans were heard amid the tears that chased each other down the cheek of childhood and youth—over the pale face of beauty—the sunburnt visage of manhood and the wrinkled front of age—the vision around that tomb faded away !

The ceremonies were ended, the vault was closed, and the seal was placed upon its entrance, guarding the remains of the great and the good man who reposes there in the hope of resurrection, until the archangel shall sound the trumpet, calling up the dead to judgment. Then will we meet again :—He, the Pastor who taught us our duty to our God, our country, and our race ; and we, the people who will be obliged to answer for the manner in which we have practiced his teaching. It will then be well for us, if we have followed and profited by his example.

#### REVIEW OF HIS LABOURS ; HIS CHARACTER—CONCLUSION.

Thus died Bishop Quarter, in the prime of his life, and at the very threshold of his usefulness. Yet short as was his career, it was brilliant almost beyond example.—His life was not undisturbed by storms, but in their midst he heard a voice that the world does not hear, and his frail bark was guided by a hand more powerful than the mightiest ocean surge.

Amid all the trials, he kept steadily in view the great object of his mission ; and when he expounded that holy book to the weary and the heavily burdened ; when he spoke of the healing of the blind, the lame, the palsied, the leper, and the beggar ; when he repeated the sentence of the pardon of God the Father to the woman stained with shame ; and when he told that upon the cross the malefactor, in his last hour, obtained the forgiveness of Christ ; when he spoke of the ministry of God, the Son, upon earth, who from his birth to his death shared the griefs and sorrows of our life, sweetly compassionating our woes, and pleading with his heavenly Father for our redemption ; could you, dear reader, have seen him then, with his sparkling eyes upturned to heaven, with that wistful gaze of hopeful reverence pleading for pardon for his people in the earnestness of his heart, you could not doubt the result of such a mission.

Great was the loss sustained by the city and the Diocese, indeed by the whole Church, in his death. Many of his purposes were for a time retarded. Already had arrangements been made by him for adding to the spacious building of the University, another one of brick, double the size of the present one. The Convent and Academy of the Sisters of Mercy was to have been increased to double its present dimensions. The ground was laid out for the erection of a Charity Hospital, and for an Orphan Asylum, and the contract had been entered into

for publishing a Catholic newspaper in this city. These were all suspended at once; for the master-spirit was gone!

A new foundation of the Sisters of Mercy in Galena was projected by him, and the necessary building purchased. This plan of his, as well as every other one possible under the circumstances, was carried out by his worthy brother, the Administrator of the diocese, and on the 28th of May, six Sisters departed for this mission.

The day after his death, the following eloquent tribute to his memory, from the pen of a cherished Protestant friend, J. Lisle Smith, esq., appeared in the Chicago Journal:

On Monday morning, at 3 o'clock, William Quarter, Bishop of Chicago, yielded up his spirit to his Maker. On the preceding beautiful Sabbath morning, this faithful servant of God stood in the house consecrated to the worship of the Most High, and there, before his beloved people, fervently proclaimed the oracles of life.

Scarce had that Sabbath sun gilded with its rays the evening cloud, ere his ransomed spirit joined in the melody of the heavenly choir.

To-day, the wise, the gifted, the beloved pastor, is leading his flock beside the still waters of Salvation;—to-morrow, the eloquent voice is still—the beaming eye is closed—the generous heart no longer pulsates, and all that remains of him, on earth, is the cold and senseless corpse.

Truly the ways of Providence are inscrutable.—Truly,

"God moves in a mysterious way  
His wonders to perform."

In the midst of extensive usefulness—in the midst of a congregation, by whom he was beloved—in the midst of a community, by whom he was respected—in the very prime of a mature and active manhood, a true—a sincere—a devoted Christian, is, almost without a moment's warning, called away to his Father's House. Surely this dispensation of an all-wise Providence, should not fall listlessly upon our ears.

It is not our purpose (for we cannot obtain the materials) to write an extended obituary of this truly good, and eminently distinguished man. Other, and abler pens than ours, will, doubtless, prepare an account of his useful life, and others will do ample justice to those virtues and graces which adorned his simple, but lovely character.

It was however our good fortune to have become acquainted with Bishop Quarter soon after his arrival in Chicago, and we esteem it now a most fortunate circumstance, that we enjoyed frequent opportunities of improving that acquaintance.

By nature, Bishop Quarter was endowed with talents of a high order; and laboriously had the natural powers of his mind been cultivated by unremitting industry. Strong and decided in the advocacy of his own religious opinions, he was always tolerant of the opinions of others. *Charity* seemed to be the ruling trait of his character.

In all his tastes and habits, he was simple. Enterprising and persevering, he was diligently employed in advancing the interests of the Church of which he was a bright ornament, and in beautifying and adorning our city, by the erection of Schools, and Colleges, and Cathedrals. He was an enthusiastic friend of education, and proved his

devotion, by contributing his own small private fortune to the advancement of that noble cause.

As a divine, he was learned, logical and profound; as a scholar, he was ripe and matured; as a friend, he was true and unselfish; as a Christian, he was faithful, humble, and sincere.

In the social circle, he was beloved by all who knew him. In his public sphere of duty, he was universally admired and respected. Enemies he had none; for his kind and gentle spirit disarmed opposers, and converted them into warm and devoted friends.

Such a man's departure to another sphere, is a great calamity. Who can supply his place? Who can in so short a sojourn in a land of strangers, again make so many true and sincere friends?

But he is gone—gone to his great reward. Peace to his ashes. Honour to his memory!

But who will break the tidings to that aged father, whose hoary locks have long been ripening for the grave? Who shall comfort that bereaved sister, and that afflicted brother? Alas! our pen is arrested.—Our hearts are full. \* \* \* \* \*

“Many die as sudden—not as safe.”

The remains of Bishop Quarter lie beneath the Sanctuary, in front of the Altar of his Cathedral. They are enclosed in a vault purposely erected for their reception. The body was embalmed by the writer of this memoir. It is enclosed in three coffins: the inner one is of black walnut, with a silver cross upon it bearing the following inscription:

“Rt. Rev. William Quarter, D. D., First Bishop of Chicago. Consecrated March 10th, 1844: Died April 10th, 1848. Requiescat in Pace.

The vault is built of brick, and lined with water-proof cement. Upon the top of it, and even with the floor of the Cathedral, is placed a beautiful white marble cross, about six feet long. Upon the top part of this cross is engraved in bas-relief the Bible and the Missal surrounded with a halo of glory. Resting upon these are the Cross and the Crosier and the Mitre, and underneath the whole, and joined by a band in the centre, are two laurel wreaths, which extend round the design so as to embrace three parts of it. On the horizontal part of the cross is engraved in raised Roman letters the following inscription:

“Rt. Rev. William Quarter, D. D., First Bishop of Chicago. Consecrated March 10th, 1844: died April 10th, 1848: aged 42 years.”

On the lower end is engraved in sunk letters the following:

“Requiescat in Pace.”

At the head of the cross, and in the step of the altar, is a marble step, about two feet four inches long, on the rises of which is a scroll bearing the following inscription:

“Pretiosa in Conspectu Domini, mors sanctorum ejus.”

The regard of the congregation of St. Mary's for their Bishop is



evinced in their liberality, which has erected a beautiful Cenotaph to his memory. To this work the protestants of the city contributed generously, and of their number Miss Mary A. Merritt, a young poetess of rare gifts, has given a volume of her beautiful poems, the proceeds of the sale of which are to be added to the contributions already given. It is built after the style of similar monuments in the churches of Europe. It stands in the south wall of the Cathedral, within about two feet of the south altar, and is seven feet four inches high, by four feet three inches wide, projecting eight inches from the face of the wall. The whole stands upon two ogee trusses placed about four feet from the floor. Resting on these is a small projecting base, upon which stands two plain pilasters, surmounted by plain caps and a plain Roman arch, the faces of which are on a level with the wall forming the inner recess. Upon this arch is engraved in bold Roman letters :

"Gloria in excelsis Deo."

In the rear of the arch and of the pilasters, and constituting the recess, stands the back plate, upon which is engraved in bold bas-relief—the Bible, the Missal, the halo of glory, the Cross, the Crosier, the Mitre, and the laurel wreath, as before described. This recess is twenty-one inches wide, and four feet eight inches in height. Outside of the foregoing work are the wall plates, slightly Gothic on the top.

These plates rest upon the outer end of the base before mentioned, projecting two and a half inches from the wall. Against these and the plain pilasters stand a pair of pilasters projecting outwards about six inches, under and upon which are Grecian bases and capitals. The principal mouldings on the caps are ornamented with cornice-leaf engravings, and upon the outside pilasters is sculptured an inverted flambeau in bold bas-relief, and ornamented. These pilasters and caps are surmounted by a Roman arch and key-stone. The principal moulding on the arch is ornamented with cornice-leaf engravings.

Between the outside pilasters and resting upon the base stands the Sarcophagus, the height of which is three feet four inches, and the width three feet five inches. The mouldings on the caps are ornamented with leaf-engravings. On the face of the Sarcophagus is sculptured heavy folds of drapery, under and between which is engraved in raised Roman capitals, the following inscription:

"Rt. Rev. William Quarter, D. D., First Bishop of Chicago."

On the top of the Sarcophagus stands a richly ornamented Urn, fifteen inches high; the whole presenting a most beautiful and striking appearance as you approach the altar from the door of the church.

All this work, which does credit as well to the skill of the workmen as to the city in which it was done, was manufactured at the shop of A. S. Sherman, out of the finest American marble.



Feebly, however, does this monument speak the feelings of the hearts of those who placed it there; still it speaks in language not to be mistaken, and while one Catholic of those that loved him whose memory it perpetuates, comes to bow before St. Mary's Altar, as his eye rests upon that marble tribute, he will offer up to God his earnest supplications for the happy repose of the soul of Bishop Quarter.

In reviewing his brief but brilliant career, every one will be astonished at the vast amount of labour performed by him in so short a time. The condition of the diocese on his arrival has been already noticed. Its condition immediately before his death, and his determination to improve it farther, is thus described in his last pastoral address :

"The great increase in the number of the Catholic population of this city may be inferred from the following facts : In the year 1844, when we took possession of this *See*, there was only one Catholic church in the city of Chicago. There are now *four*, together with the chapel of "the Holy Name of Jesus," attached to "the University of St. Mary of the Lake." This one Catholic church, then under roof, but not finished, accommodated all the Catholics on Sundays. The German-Catholics, the Irish and American Catholics, assembled within its walls to assist at the divine mysteries and were not pressed for room. The German Catholic churches of *St. Peter* and *St. Joseph* have since been built ; the Catholic church of *St. Patrick* also, which has lately been enlarged by an addition capable of containing as many as the original edifice. The University of St. Mary of the Lake has been built within that time, to which is attached the chapel of the Holy name of Jesus; as also the Convent of "the Sisters of Mercy," which has its domestic chapel. Now, all of those places set apart for the worship of God, and for the celebration of the august sacrifice of the Mass, are crowded every Sunday to overflowing with Catholics. What stronger proof is needed of the grand and rapid increase of Catholics in this city? But not only in Chicago, but throughout the diocese, is the increase of Catholics apparent. Within the last few years, Catholics have purchased here Congress and other lands to a large amount; and in various parts of the State of Illinois are townships owned chiefly by Catholics.—Immigration from Ireland, from Canada and from Catholic portions of Germany, has contributed much to this result; nor is there, to all appearance, any likelihood that the numbers of such immigrants will be diminished this year, or for years to come. Indeed, the calculation is, that there will be a larger immigration of Catholics to this State the present year, than any preceding one.

"There is no privation so keenly felt by the Catholic emigrant, as the want of a Catholic church, and the absence of a Catholic priest from the place where they fix their abode, in a new and to them strange country. We shall use our best efforts that they experience no such privations. We shall endeavor that they have, everywhere in the diocese, the consolations of their holy religion."

During the period of his episcopacy he ordained twenty-nine priests; built thirty churches, ten of which were either of brick or of stone. He began his labours with six clergymen in his diocese, and not one ecclesiastical student; he left it with forty clergymen and twenty ecclesias-

tical students. And on all the improvements made by him in Chicago, there was *not due one cent of debt!*

What Catholic can look upon this young Diocese without exultation? Here in these wilds, where, but a brief period since, the savage yelled his startling war-whoop;—where curled up the smoke of his council fire;—where he honored the Manitou with human sacrifices and the war-dance;—is now hymned the praises of the God of the Savage and the Christian,—is reared the altar upon which the pure halocust is daily offered up, and far above the tall prairie grass, and resting upon the horizon, is the emblem of man's redemption, the sign to the way-worn traveller that civilization is at hand;—the sign to the pilgrim, wearied on his journey towards the grave, that the haven where he may rest is hard by.

And here through these wilds passed this messenger of truth on his episcopal visitations which were yearly made, bearing the glad tidings of salvation to his people;—proclaiming the precepts of the Gospel and Christ, and breaking the bread of life to those hungering by the way side;—building churches, establishing missions, and placing over them zealous pastors who might labor for that people's good.

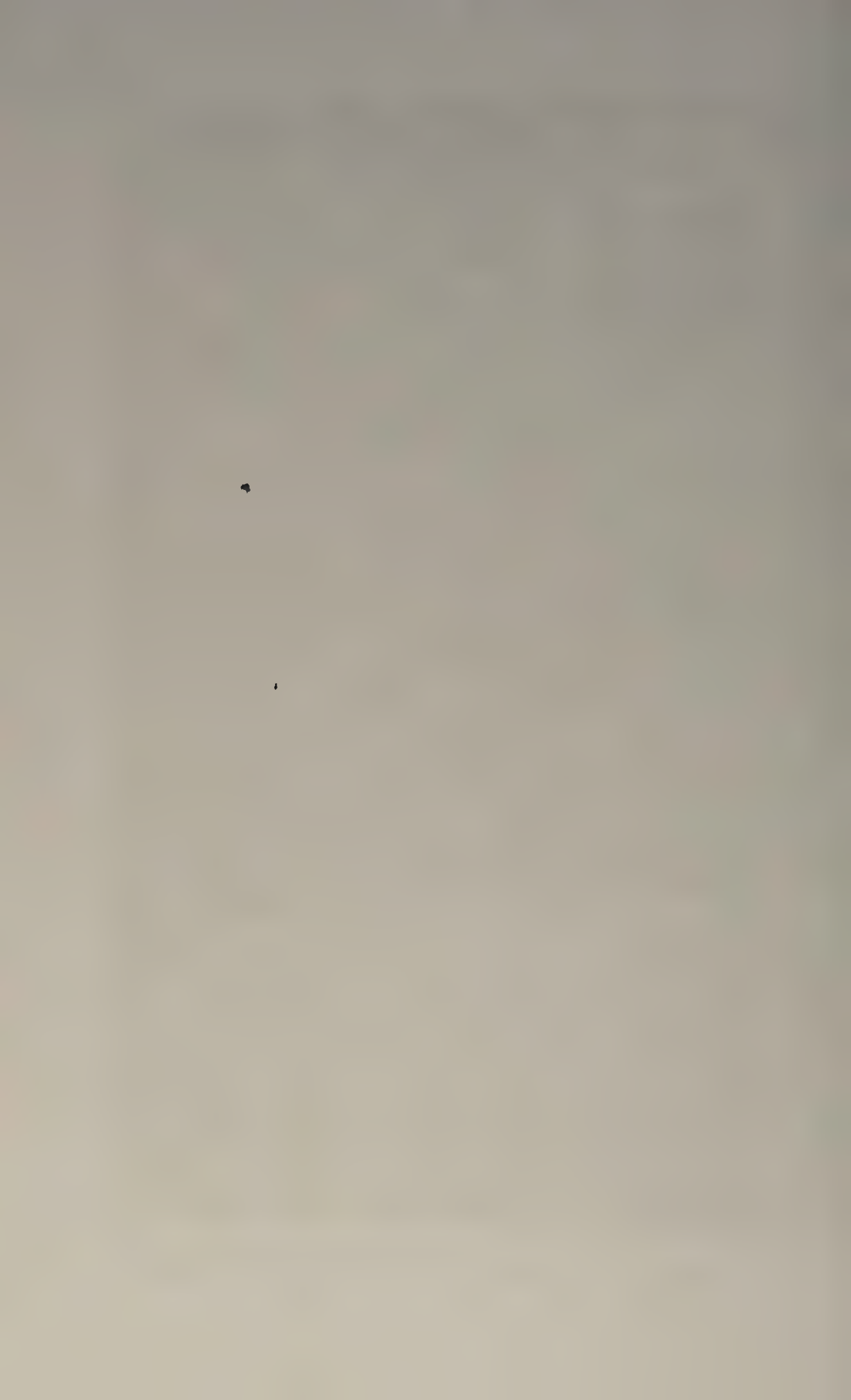
It is true that he experienced much difficulty in so establishing many of these missions, as that his priests might be enabled to obtain from them a bare subsistence.—In many places the settlements were thinly populated; the settlers but recently arrived, and with means so scanty as barely to enable them to provide for the immediate wants of their little families, and therefore unable, no matter what their desire, to contribute anything considerable for religious purposes. Still he struggled on, and God blessed his perseverance.

He himself set the example which that faithful priesthood followed; and though their support was bare indeed, they complained not, but cheerfully labored in poverty and in privations, while they knew that the condition of their Bishop was no better than their own.

The settlement of Bishop Quarter reminds us of a husbandman going upon a new and uncultivated farm, with very limited resources and a full-grown family, and where there is no dwelling and but a few implements of husbandry. There is stir and bustle and confusion and effort, to build here,—to clear there,—to plant in another place. By and by the farm-house will be reared, the farm in a high state of cultivation, and well-stocked; the fields will soon contribute their rich and abundant harvest, the family will quietly enjoy the fruits of their former industry, and comfort and happiness will reign around the mansion. If the thought that he may not live to reap the fruits of his toil should flit across the father's mind, he does not on that account relax his efforts; but he labors on for his children's sake; for his posterity. In imagina-



1. Rev. H. McShane.    2. Rev. J. Meller.    3. Rev. J. McMahon.    4. Rev. J. M. Cartan.  
 5. Rev. H. M. Fegers.    6. Rev. W. Goebels.    7. Rev. W. de la Porte.    8. Rev. C. Gavin, D. D.  
 9. Rev. T. O'Sullivan.    10. Rev. J. Wiederhold.    11. Rev. P. Fischer.    12. Rev. C. J. Huth.





tion he sees them dwelling amid plenty, when his resting place is in the wet earth beneath the green sod.

The people were the children of Bishop Quarter; and though he might not live to gather the rich harvest from the seed he had sown, he yet did not cease to scatter that seed with a full hand; but he saw his children happy, and enjoying the full benefits of their holy faith, their children growing up in virtue and innocence;—the fruit watered copiously by the stream "flowing fast by the oracle of God," and he saw too the angels gathering up the immense ears of the ripened grain, and storing them away in the granaries of heaven.

He heeded not the toil nor the labor. The glory of God and the salvation of souls urged him onward, and for these great ends "he travelled by day and by night, in the wintery cold and under the scorching rays of the summer's sun, exposed to the dangers of the swollen river, of the storms and of the rain, and cheerfully partook of the humblest fare, glad to repose his wearied frame upon the floor of the poor man's hut." And as an instance of how faithfully he discharged every duty belonging to his ministry, I may observe, that during the last winter of his life he said mass every morning in the Convent for the Sisters of Mercy; and no matter how pleasant or unpleasant it might be, the hour of five o'clock found him at the altar offering up the holy sacrifice.

He was, without being rash, a naturally courageous, even a fearless man. After the destruction of the Convent at Charlestown by a band of midnight incendiaries, mobs became the order of the day; even New York was threatened with their *pious* efforts to demolish popish temples—with a repetition of scenes that have stained the escutcheon of Massachusetts forever; and while one of these popular gatherings was tossed and heaving like an angry sea beneath the windows of his residence, preparing to destroy the church opposite to him, he was seated in his study, writing his charity sermon to be delivered for the benefit of the Eastern Dispensary, a Protestant institution; and when Rev. Mr. Danaher, his assistant, entering his room and finding him thus occupied, expressed his astonishment at so much calmness and composure, while all around was commotion and confusion, Mr. Quarter raised his eyes from his manuscript, for a moment, while he replied in his usual bland manner—"It is time enough to think of escaping when we are attacked."

He was a faithful soldier of Jesus Christ, endowed with extraordinary moral courage, and he knew no impossibilities. Any thing once determined by him was half accomplished. Thought and action went hand in hand, and his purposes would be effected while many thought they had not yet been shaped.—His eye, once fixed on any object for religious good, never lost sight of it.



His powerful mind comprehended the most knotty questions almost at a glance, and although his career was one of constant labor, one in which he could repose only upon his arms, yet he was always prepared "to give a reason for the faith that was in him."

He possessed an extraordinary power over men's minds. Though surrounded by clergymen of distinguished abilities, yet his judgment was supreme; and so great was their confidence in his powers of mental perception, that it was always deferred to.

He was an affectionate and faithful pastor to his people, entering cheerfully into the examination of their wants, and struggling with his best energies to remove them, and to make these people comfortable and happy.

To his faithful priests, who bore with him the "burden of the day and the heat," he was even more affectionate, merciful and indulgent. He was well aware of the toils and of the fatigues they were obliged to undergo in consequence of the extent of their missions. He knew well the danger to which they were exposed on those missions, where, without roads, they were obliged to hunt their pathway through the prairies, guiding themselves by the stars in the heavens, and often sleeping beneath its blue arch with the heath for their pillow, and the howl of the prairie wolf around them—without bridges which would enable them to avoid the madly-rushing current of the swollen river—exposed to the rains and the fogs, and the pestiferous exhalations of a country rank with festering vegetation. He saw them stricken down by sickness in the midst of their career, and in places too where their danger was increased by the want of proper care: His compassionate heart grieved for them, and with his usual consideration he formed amongst them an association, by means of which those thus afflicted might be removed to Chicago, where they would receive proper attendance until health was restored; and if in Chicago this could not be effected, then funds were supplied for journeying wherever in Europe or America it might be necessary that the invalid should go. Those who had labored in the vineyard of the Lord until old age and its attendant infirmities overtook them, were supported in the evening of their days; and when they could work no longer, by funds from this same association.

In his pulpit his manner was solemn and impressive, and his eloquent lessons of Divine truth never failed to reach the heart, and leave upon it impressions that time could not efface. The series of sermons he was engaged in delivering when death cut short his career, were masterpieces of argument and eloquence, and the crowded throngs that hung upon his words, thinking no time too long to listen, showed how much they were appreciated. Long will these powerful exhortations continue to be remembered. Truly was his last sermon a profession of faith.

Were I to write all that might be said in praise of the public career of Bishop Quarter, I fear I would be charged with the common error of biographers, viz., that of endeavoring to make their heroes perfect; and yet the charge would in this case, as I have no doubt it often is in others, be incorrectly made. His career, however, will speak his eulogy in words more eloquent than pen can trace.

It was in private life that the rare qualities of his head and heart could be best appreciated. Kind, affable, gentlemanly, sincere with the utmost solicitude, did he endeavour on all occasions to avoid any remark or insinuation that might give the least shadow of offence or wound the most sensitive; and yet so firm in the right, that his opinion, once formed, was not to be changed at any risk.

The remembrance of his many virtues was written in the faces of all of every denomination who came to pay their last respects to his remains—and the love of his own people was manifested in the flood of grief that overwhelmed them when the news of his unexpected death spread through the city. It was seen in the crowded church, in the funeral train, in the tearful eyes of those who came to witness the performance of the last sad rites over all that was left of the Bishop, who in the full vigor of his life stood a few days ago before them.

He was remarkable for his kindness and forbearance towards those who were without the sheepfold of the only holy Catholic Church. He was well aware how erroneous are the opinions entertained by them, respecting the doctrines and practices of that Church. He knew that they were taught to consider doctrines as cherished by us which we regard with a horror even greater than their own, and making every allowance for the fact that they were taught these errors from their childhood upwards, that they had been repeated to them so often as to constitute almost a part of their religious belief, he wondered only, that while they supposed Catholics to be so impious, they could be even as tolerant of them as they were;—that while they charged them with superstition and idolatry, and every crime in the calendar, they could even imagine that a Catholic had any hope of Heaven.

He was not, therefore, surprised at the distrust with which Protestants look upon the Catholic Church; and he on this account treated their prejudices with becoming charity, confident that their distrust did not proceed from the heart, but from the errors of their early education; and he endeavoured, whenever an opportunity offered, to remove the cause of this prejudice by explaining to them what were truly and really the doctrines of the Catholic Church. The increased liberality of the community now so remarkable in Chicago, demonstrates the wisdom of the course that seemed to him so correct.

Protestants, he often remarked, do not in reality hate Catholic doc-

trines. They hate only what the enemies, the malicious ignorant enemies of the Church for which Christ died, represent as belonging to Catholics and Catholic doctrines. But when the veil defiled by these slanders is removed from the face of the beautiful Spouse of Jesus Christ; when the light of her lovely countenance, beaming with a heavenly radiance, falls upon their hearts; they can, even as ourselves, appreciate that loveliness which time can not dim, but which increases forever.

It has been frequently asked, how, with so little means, Bishop Quarter accomplished so much. None but a Catholic Bishop, aided by zealous Catholic priests, could have done the same. They had no families to support, no worldly appearances to keep up; and they imitated the poverty of their divine Master, contended to live in need, often upon hard dry bread, so that they might give all they possessed to the advancement of that holy cause on which their hearts were fixed. What could retard the progress of the Church that was supported by such self-devotion and sacrifices—that Church which had the promise of the Holy Ghost to sustain her for ever—against which “the gates of hell cannot prevail?”

Many kind, and generous and liberal Protestant gentlemen of the city, aided him much by donations and encouragement; and to Messrs. W. B. Ogden, W. Newberry, and J. Y. Scammon, Esqs., the Catholic Church of Chicago owes a great debt of gratitude, and one which will not be soon forgotten. Besides, he was liberally assisted by that staunch friend of his own, James Kerrigan, Esq., of New-York, while the funds and the energies of his dearly loved brother, Very Rev. Walter J. Quarter, were always at his disposal.

By “an inscrutable decree of Divine Providence,” however, he was called away, in the midst of his usefulness, to make room for a worthy successor. How lamentable is it, that the catastrophe was so sudden! How precious would have been the words of such a man, as he calmly contemplated the passage to “that land whence no traveller returns!” Oh! it is at the last hour of life, when the world is fast fading from the view, and the morning of eternity is dawning, that the admonitions of the good are like the prophetic warnings of old, which warm the heart to virtue, and make it better. It is then that we feel the littleness of all here below, and the greatness of the reward that *may* be ours in heaven.

He is gone, but how richly does he merit our gratitude! He has left us a priceless inheritance in our College and our Convent, where our children may receive the religious instructions that will fit them for the discharge of their duties in this world, and their rewards in the next;—but more than all, he has left us his example.

Yesterday he stood like a tall column firm upon its base, and pointing its beautiful shaft to the heavens; to-day that column is broken in its midst, and prostrated to the earth. Yesterday he was in life before us; to-day he lives in our memories. To die as a hero dies, is a glorious death; but to die as died this faithful champion of the cross, after having sealed his ministry, was still more glorious. "Oh God! as is the heroism of thy armies, so is the grandeur of thy triumphs. How poor is the splendour that crowns earthly conquests, to the opening of the gates of pearl, leading into the Golden City with walls of sapphire and chrysolite, in which the great Captain sitteth upon the white throne, smiling upon his servants who have 'fought the good fight and kept the faith!' The wreaths that crown the brows of mortal victors fade before the night; theirs lose not their fragrance forever, and their beauty is eternal."

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The following beautiful and touching lines from the pen of Miss Merritt, whose name has been already mentioned, form a fit conclusion to this memoir.

### MEMORIAL OF † WILLIAM,

BISHOP OF CHICAGO.

*"Sorrow not as those without a hope."*

Now all is over! to the requiem  
Of the deep organ, solemn in its swell,  
They bore him onward to the chamber dim,  
Our Friend—our Father—he that loved us well!  
Never! ah, never! shall as kind a glance  
Send us the greeting his was wont to send:  
O'er the calm brightness of his countenance  
The chilling shadows of the grave descend.

His form is resting 'neath the saintly shade  
Of shrine and altar that he helped to rear;  
Within their silence he hath knelt and prayed,  
And it is fitting we should lay him here.  
So may the organ's wild and thrilling peal  
A mournful requiem o'er his slumber pour,  
While our hushed spirits thrill again to feel  
His presence near us, though of earth no more.

But yesterday we looked upon his face  
Lit up and kindling with the earnest soul—  
But yesterday within his wonted place,  
From lips now silent, words of fervour stole.

Never! ah, never! shall their accents fall  
 Upon the stillness of the Sabbath air,—  
 The smile—the greeting—these have vanish'd all  
 That place is vacant by the shrine of prayer.

We might not kneel beside him at the last,  
 To win a blessing from his soul to ours,  
 Ere the Dark Angel's pinions o'er him past,  
 In the dim silence of the midnight hours;  
 No word of parting on our hearts might sink,  
 To still, of sorrows, this the deepest one,  
 Yet may we triumph in our wo to think  
 His latest whisper was, "Thy will be done!"

Yes! on our sorrow breaks a fervent tone,  
 An inward breathing to the spirit borne,  
 Far thro' the shadow is a star-beam thrown,  
 To lead us upward to the clime of morn;  
*There* led his pathway through the midnight veil,  
 Unto the fullness of a Love Divine;  
 Now may Faith's whisper, thrilling low, prevail  
 O'er earthly conflict, with a heavenly sign.

And yet, oh, Father! we have lost in thee  
 All that which language has no power to name;  
 For us thy heart beat true and fervently—  
 Through change, and coldness, thou wert still the same.  
 Now are our souls supremely desolate,  
 Since gone the presence and the smile that blest,  
 And wo! for those on whom the chastening weight  
 Falls like a shadow, long and dim, to rest.

Yet thou—within thy soul's effulgent realm,  
 Know'st not the sadness thro' our spirit breathed;  
 But vain! oh vain! its clouding to o'erwhelm  
 Thy blessed memory unto us bequeathed;  
 With those who loved thee it shall be a spell  
 Of holy influence shrined within the heart,  
 Uplifting thought from earth, and earth's farewell,  
 To the eternal dwelling where thou art.

M. A. M.



## BISHOP QUARTER'S DIARY.

Bishop Quarter kept a diary, which gives an interesting history of his life and labors from 1843 to the year of his death, 1848. It is a valuable contribution to the history of the Catholic Church in Chicago and the State of Illinois, and, therefore, is made a part of this souvenir.

New York, February 5th, 1843, Sunday. Last night, about midnight, a snow-storm commenced that has been unequalled in violence for a long time. Ten inches of snow are said to have fallen. A high wind raged all Sunday and drifted the snow through the streets.

There has been nothing worth noting for some days.

The daily record of passing events was neglected from *this* month until the month of May. The comet during the interim occupied much attention while it was visible in those parts. The violent snow-storm that commenced on the 16th of March and extended far and near is not to be forgotten. The news of Mrs. Wood, the distinguished vocalist, becoming a Catholic and going to a convent reached this country at this period. Rev. W. Quarter preached a Charity Sermon in St. John's Church, Philadelphia, the third Sunday of Lent (19th of March). Visited Baltimore and Georgetown and left Mr. Malone in the college.

The Rev. Thos. C. Levins died the 6th of May, and was buried in the vault under St. Patrick's Cathedral.

Sunday evening, the 7th of May. Bishop Hughes was in Albany on that day, and dedicated the new Catholic Church that was there erected, it being now the third in Albany, namely, St. Mary's, St. John's and the new church. On the Sunday previous, Bishop Hughes dedicated the church in Jersey City that has been finished by Rev. Walter J. Quarter. Bishop Fenwick, being on his way to the Synod in Baltimore, assisted at the dedication. It is dedicated under the invocation of St. Peter.

On Saturday, the 13th of May, the Very Rev. Dr. O'Connor, of Pittsburg, arrived in New York, being on his way to Rome to become a Jesuit. The Provincial Council assembled in Baltimore on the 14th of June. At this Council a Decree was passed recommending and praying the Holy See to erect the following new Sees in the United States, namely, the new Episcopal See of Chicago, Illinois; the new See of Little Rock, Arkansas; the new See of Hartford, Connecticut; the new See of Milwaukee, and an Apostolic Vicariate in Oregon Territory. The petition of the Bishops was graciously received by the Holy See, and the new Bishopsrics erected.

On the 15th of February, 1844, the apostolic letters for the consecration of the three new Bishops, taken from New York, reached this city, and on the 10th of March, 1844, the Right Rev. W. Quarter, the Right Rev. Andrew Byrne, and the Right Rev. John McCloskey, were consecrated in St. Patrick's Cathedral by the Right Rev. John Hughes, Bishop of New York, the first-named for the See of Chicago; the second for that of Little Rock, and the last, coadjutor to the Bishop of New York. The assistant Bishops were the Right Rev. Richard Vincent Whelan, Bishop of Richmond, Va., and the Right Rev. Benedict Fenwick, Bishop of Boston. The Consecration Sermon was preached in the forenoon by the Very Rev. Dr. Powers, who is vicar general of the Diocese of New York. In the afternoon a discourse appropriate to the occasion was delivered by the Rev. Dr. Pise, the assistant pastor of St. Peter's Church, N. Y.

The departure of Right Rev. Wm. Quarter for the See of Chicago.

He left New York on the evening of the 18th of April, 1844, accompanied by the Rev. Messrs. Murphy and Lawrence Carroll. The latter was returning to his own Mission in Rochester; the former accompanied the Bishop through friendship and courtesy, being his associate in the Church of St. Mary, in New York. On the Friday following, which was the 26th of April, the Rev. Walter J. Quarter reached Utica from New York, and both he and the Bishop set out for Rochester. Sunday, the 28th, was spent in Rochester. On Monday afternoon they reached Buffalo, and on Tuesday evening, the 30th of April, they sailed in the "Wiskonsan" for Detroit. They touched at Cleveland and reached Detroit on Thursday morning, the 2d of May, about 10 o'clock. On Friday morning they started for Chicago, crossing the State of Michigan, part of the way by railroad and the rest of the journey by stage as far as St. Josephs, where they took the steamboat, *Champion*, on Saturday evening, and arrived on Sunday morning, the 5th of May, in Chicago. The Bishop said Mass the same morning in the old church, and preached in the new one at 10:30 o'clock Mass. The old church is a low, long, frame building, having a small steeple and bell, surmounted by a cross. The new church is of brick and is a respectable building. Its dimensions are 100 feet in length, by fifty-five in width. There is a lot of ground adjoining the new church upon which may yet be erected the diocesan Cathedral; there is also a lot in the rear of the church, where a free school for the poor children of the congregation may in course of time be erected. There are 10 acres of land a short distance out of town [Now corner of State and North Ave.—Ed.] where is now the Catholic burial ground, and where may be built





1. Rev. F. J. Antle.	2. Rev. J. Beineke.	3. Rev. C. Backes.	4. Rev. D. Hayes.
5. Rev. T. F. O'Gara.	6. Rev. P. McMahon.	7. Rev. T. F. Galligan.	8. Rev. D. J. Riordan.
9. Rev. C. Schnuckel.	10. Rev. J. Mehring.	11. Rev. P. M. O'Neil.	12. Rev. A. Beuter.

at some future day a Charity Hospital. The residence of the Bishop and of the Clergy at the present time is a small one-story frame building fronting the lake. There are, at the present writing, only two priests doing duty in Chicago, the Rev. Mr. de St. Palais, French, and Rev. Mr. Fischer, German. There are two Seminarians, Messrs. P. McMahan and Bernard McGorisk, and one boy of the age of 15, Timothy Sullivan, who is destined for the Priesthood. Second Sunday after the arrival of the Bishop, May 12th, the Bishop preached at the High Mass, published that the two Seminarians named above would receive sub-deaconship on the following Thursday (Ascension day) at 8:00 o'clock Mass, and that there would be a meeting of the congregation on Monday evening at 7 o'clock to take into consideration the best mode of raising subscriptions to plaster the walls and finish the Cathedral. The meeting was held and a good spirit prevailed. The city was divided into districts, and collectors appointed in each, together with a central committee, consisting of five or six. Returns of the amount collected were to be made in a fortnight.

Ascension Thursday, Ordination, May 16. To-day the Right Rev. Wm. Quarter, Bishop of Chicago, conferred the Tonsure Minor orders and Subdeaconship on Mr. Patrick McMahan, a native of County Cavan, Ireland, and on Mr. Bernard McGorisk, of County Armagh, Ireland, at 8:30 o'clock Mass. The ordination took place in the Cathedral. The Rev. Mr. de St. Palais acted as Archdeacon, and Rev. Mr. Fischer and Walter J. Quarter assisted. The morning was very wet and unpleasant.

Sunday, within the Octave of Ascension, May 19th. (Feast of St. Peter Celestine.) At half past 10 o'clock Mass, the Rev. Messrs. Bernard McGorisk and McMahan were promoted to the Holy Order of Deaconship by the Right Rev. Wm. Quarter, who celebrated pontifically and preached on the "Ministry" immediately after Mass. The Rev. Mr. de St. Palais acted as Archdeacon, the Rev. Messrs. Fischer and Walter J. Quarter assisted in the Sanctuary. The congregation was large, and a number of Protestants were present. The forenoon pleasant, the afternoon wet and disagreeable; every day almost of this month has been wet and unpleasant. To-day, May 20th, it blows and rains much.

Riot in Philadelphia May 3, 10, 11, 12. We have heard accounts here of the most sanguinary riots in the above-named city between the Catholic Irish and the native American party. Many killed on both sides, and two Catholic churches, namely, St. Michael's and St. Augustine's, burned to the ground. The houses of the clergymen, attached to both these churches, were attacked and burned and the libraries of both torn into pieces and made fuel for the fires!

May 24th, Friday. To-day the Bishop officiated pontifically, and



raised to the dignity of the Priesthood the Rev. Messrs. P. McMahan and Bernard McGorisk.

May 25th. The Rev. Mr. Parodi, C. M., arrived from his Mission in Peru; is to return next Monday.

29th. The Rev. Mr. Kinsella (Deacon) arrived this afternoon, bringing letters of recommendation from his Bishop and some of the New York clergymen.

June 3d. On this day the new Catholic College of "St. Mary," Chicago, was opened for the reception of students. The professors are Rev. Messrs. McGorisk and Kinsella. Rev. Mr. McMahan will assist when necessary. The College opened with five students, Timothy Sullivan making the sixth. To-day received a letter from the Bishop of Vincennes, recalling to his Diocese Rev. Messrs. de St. Palais, Fischer, DePontavice and Gueguen.

8th. Master John Bradly (nephew of Rev. Mr. Bradly) arrived from Auburn, N. Y., this evening, about 7 o'clock, and entered the Seminary as a student for the holy ministry.

15th. On this morning the Bishop set out, in company with Rev. Mr. de St. Palais for Joliet, with the intention of visiting a portion of the Diocese. Arrived at Joliet about 8 p. m.; said Mass next day and preached at 10:30 A. M.; preached again at Vespers; met there the Rev. Mr. Carroll, of Alton; set out for Ottawa (17th), accompanied by Rev. Mr. Carroll, de St. Palais, de Pontavice and Mary McMahan, sister of Rev. P. McMahan. Mr. Sutliff, of Joliet, drove the carriage. The roads were very bad; swam the horses over the Au Sable river; stopped that night at Verniets, within nine miles of Ottawa; reached Ottawa next day, early; had some difficulty in passing the sloughs; had to apply rails to lift the carriage out of them twice; found a steamboat ready to sail down the Illinois River; stopped at Peru.

19th. Walked to La Salle; saw the Church and clergymen.

20th. Left next day in steamboat Rositan; stopped a short time at Peoria, and at the different villages along the Illinois where the boat could find a landing; observed many villages almost entirely submerged in water owing to the recent extraordinary floods.

21st. Reached St. Louis on the 21st; the water was up to Second Street; remained there until Monday, and then (24th) set out for Kaskaskia, accompanied by Right Rev. Dr. Kenrick and the Rev. Messrs. de St. Palais and Timon; stopped that night at St. Genevieve; set out next morning for Kaskaskia; found the town submerged with water, the Nuns at Col. Menard's, being obliged to quit their Convent, the water being as high, nearly, as the second story. The inhabitants of the village were crowded along the bluff to witness much destruction of

property and of animals by the waters. Chartered the boat *Indiana* and took the Nuns and young ladies (boarding) to St. Louis.

30th. On this day (Sunday) preached in the Cathedral of St. Louis for the benefit of the sufferers by the flood; met Bishop Chanchè of Natchez in St. Louis; traveled together from there to Ottawa; Catherine Cassidy (housekeeper) and Thomas Aughony (student) arrived the 15th of this month from New York.

July 7th. Bishop Chanchè preached to-day (Sunday) in the Cathedral of Chicago. Ordained the Rev. Jer. Kinsella (Deacon) Priest.

August 5th. the Bishop conferred the Tonsure, Minor Orders, and Subdeaconship, on Messrs. John Brady and John Ingoldsby. Had a visit from Rev. Ed. Lourin, of Philadelphia; he lectured in the Cathedral on Sunday afternoon, his subject was "The Christian Church."

8th. The Bishop set out in company of Rev. Walter J. Quarter for Galena; arrived about 12:30 A. M., Saturday morning. Rev. Mr. Ostlangenberg said an early Mass; after Mass saw Rev. Mr. Petiot; preached on Sunday at 10 o'clock, and in the afternoon at early candlelight. On Monday morning, at 9 o'clock, administered the Sacrament of Confirmation in the Church of Galena to about forty-two persons. It was the first time the Bishop administered this Sacrament; some were converts to the Catholic Faith. On Tuesday morning, the 12th, the Bishop and brother set out for Chicago—arrived on Friday afternoon at 3 o'clock; on Saturday morning, the 17th, at 7 o'clock Mass (the Bishop officiating Pontifically), conferred the Tonsure, Minor Orders and Subdeaconship, on Mr. Thomas O'Donnell, and conferred at the same time the Deaconship on Rev. Messrs. John Brady and John Ingoldsby.

18th. On Sunday morning the feast of St. Joachim, the Bishop, officiating Pontifically at 6:30 o'clock Mass, conferred the order of Deacon on Rev. Thos. O'Donnell, and at the same Mass, raised to the dignity of the Priesthood, Rev. Messrs. John Brady and John Ingoldsby. This morning Mary Donohue arrived from New York; she is to assist the housekeeper.

22d. Octave of the Assumption of the B. V. M.; on this day ordained Rev. Thos. O'Donnell, Priest; Rev. John Ingoldsby left for Joliet, where he is appointed Pastor of the Catholic congregation.

23d. Rev. Maurice de St. Palais took his departure from Chicago for the Diocese of Vincennes.

24th day. Rev. Fr. Fischer took his final leave of this Diocese, returning to his own at Vincennes. This evening Rev. Mr. Ostlangenberg arrived from Galena, to take charge of the German congregation.

27th. To-day Rev. John Brady set out for Galena, where he is to

officiate as assistant pastor to the Rev. Mr. Petiot. The Bishop spent this day in Milwaukee, and returned to Chicago on the 29th.

29th. To-day the Rev. Thos. O'Donnell left for Ottawa, being appointed Pastor of the Catholic congregation of that place.

31st. Rev. Messrs. Walter J. Quarter, and P. McMahan, left for Little Fort, where the former purposes erecting a church.

September 15th. Had a visit from the German Priest that has been for some time officiating in Utica, New York, Rev. Mr. Ainarna.

October 6th. The Bishop gave confirmation in the Cathedral, at Chicago; about 175 persons were confirmed.

8th. He set out, in company with his brother, Rev. Walter J. Quarter, on the visitation of the Diocese; reached Joliet that night. Rev. Thos. O'Donnell, of Ottawa, was with them from Chicago; stopped at the hotel. Rev. Mr. Ingoldsby had left in the afternoon on a mission to Aurora. Rev. W. J. Quarter and Rev. Thos. O'Donnell and the Bishop started the following morning (9th) for Ottawa; reached there about 7 P. M.; remained for the night at the Fox River Hotel, where Rev. Fr. O'Donnell boards. Started next day (10th) for La Salle; met on the way the Rev. Mr. Montuori, who returned with them and entertained them the remainder of that day and that night. The following day, (11th) they went aboard the steamer Panama, and sailed down the Illinois River, as far as Erie, where they went ashore, and having their own horses and wagon, traveled as far as Mt. Sterling, where they remained Saturday night. On Sunday morning (13th) they both said Mass at the house of a widow woman, Mrs. Foley; four or five people went to Communion, and after breakfast on Sunday morning, they set out for Quincy, which place they reached the same day at 2:30 P. M. The Bishop preached on Monday evening (14th), in the Catholic Church, under the charge of Rev. Mr. Brickwedde; on Tuesday morning (15th), at 8 o'clock, gave Confirmation in the Church of Rev. Mr. Brickwedde, (German), to about ten persons; left same day, and reached Versailles about sundown; stopped at the house of a Mr. McCormick, and started next morning (16th) for the Meredosia, remaining there until about 4 P. M.; went aboard the steamer Lexington, which got aground on the bar near Beardstown; remained there until Friday morning (18th), when they got off the boat in a flat boat, drove to Beardstown; a snow-storm commenced; after dinner left for Virginia; remained over night; left next morning (Saturday, 19th), for Springfield. On Sunday (20th) the Bishop preached at 10, and again at Vespers, and gave confirmation to about ten persons; left Springfield on Monday (21st); reached La Salle on Wednesday evening (23d); gave Confirmation there next morning (24th), to about fifteen; left same day for Ottawa; gave Confirmation

on Friday morning (25th), to some ten or twelve; left for Joliet (26th), and reached Chicago about 3 P. M. on Saturday (30th). Had a visit from a German Priest of the name of Kramer, who was on his way to New York, being invited there by the Very Rev. John Raffiner.

November 1st. On All-Saints' day formed a society among the children of the congregation, having for its object their religious instructions; the Rev. Jer. Kinsella is the guardian of the Society.

21st. On feast of the Presentation of B. V. Mary, arrived Mr. John Faughnan from New York, also Wm. Laurence Hoey (Seminarian) from Williamsburg, L. I., near New York.

In the beginning of this month the spire of the steeple was elevated on the base. The steeple erected this month also, the first and only spire, as yet, in the city of Chicago.

29th. Rev. Bernard McGorisk left to-day for Little Fort, probably to remain there as pastor. Rev. Jer. Kinsella took charge of the college—Feast of St. Laurence.

30th. Conferred Minor Orders and Subdeaconship on Mr. Jno. Faughnan, and on December 1st, 1844, First Sunday of Advent, the same gentleman received the holy order of Deacon, and on the 3d, feast of St. Francis Xavier, he was raised to the dignity of the Priesthood in the Cathedral of St. Mary, Chicago, by the Right Rev. W. Quarter. Mr. Faughnan is appointed to assist for the present the Rev. P. McMahan in his mission in Donnelly Settlement; both Rev. Mr. McMahan and Rev. Mr. Faughnan leave for their missions to-morrow, the 5th. Rev. Mr. McMahan is now convalescent, being sick with bilious and intermittent fever and absent from his mission since the beginning of 16th of last October. On Thursday, the 16th of this month, a bill passed the senate of the legislature of Illinois, in Springfield, for the incorporation of "the University of St. Mary of the Lake," at Chicago, and on Thursday the 18th, the same bill was read a third time in the house of representatives of the State Legislature and was passed, and will be a law in a few days. The "University of St. Mary of the Lake," incorporated December 19, 1844.

January, 1845. Mr. Henry Coyle arrived from N. Y. in hopes of joining the Seminary. Sunday morning the Rev. John A. Drew, recently of Frankfort, Kentucky, arrived in Chicago; on Tuesday morning, the 21st, he set out for the mission assigned him in Peoria, on the Illinois river. Rev. John Faughnan started to-day for Elgin, where he is appointed Pastor.

February 12th. Mr. Froelke joined the seminary for the Diocese of the Right Rev. Bishop Henni, of Milwaukee.

21th. "A bill" passed both houses of the Legislature of the State



of Illinois authorizing the Bishop of Chicago and his successors to hold properties in trust for the use of the Catholic Church of the Diocese. In one day afterwards, passed the Council of Revision and became a law.

Some of the advantages resulting from the passage of the bill, authorizing the Bishop of Chicago and his successors in the Episcopacy to hold property in trust, may be enumerated under the following heads, all the advantages can not be hereset down: 1st.—The properties being held in trust and not as personal property must in every contingency be more secure. 2d.—The title of Bishop of Chicago and the successorship to said Episcopate are both recognized by law in this state by virtue of that act; and, hence, 3d.—Properties willed or bequeathed to the Bishop of Chicago or his successors for charitable purposes can by virtue of this act be legally recovered and applied to their destined use and purposes. Before this act they could not unless left to the Bishop in his individual capacity and not in his official capacity. It is presumed that these foregoing remarks are perfectly correct, although not penned by a lawyer.

March 10th. The first anniversary of the Bishop's Consecration. The following are the seminarians: Messrs. Hoey, Bradly, Aughoney, Froelke, Tim Sullivan and Henry Coyle. The Seminary is governed by Rev. Jeremiah Kinsella, who is also President of the University. In the evening the Seminarians presented the Bishop with a very flattering address and gave him a concert, the musical performance by themselves.

11th. This evening the students of the University, following the example of the Seminary, gave the Bishop a concert and paid him a beautiful compliment in their eloquent and handsome address.

15th. Saturday, 9 o'clock. Just noticed the steamer *Champion* sailing out of Chicago harbor for St. Joseph, Mich., her first trip there this season.

LENT.—The first spent by the Bishop in his new Diocese. The first day of Lent (Ash Wednesday) was unusually early this year, occurring on the 5th of February. Every Sunday evening during Lent, the Bishop lectured on doctrinal points of the Catholic Church. On Palm Sunday, the 16th of March, he made the following publications:

#### HOLY WEEK.

"To-morrow—17th of March—there will be High Mass at 9 o'clock, and the Panegyric of St. Patrick, the Apostle of Ireland, will be preached. There will be a Spiritual Retreat given to the congregation during this (Holy) week. The Retreat will be opened to-morrow (Monday) evening, at 4 o'clock. There will be an instruction at that hour. Every morning during the week, there will be prayers at 6 o'clock, followed by a short meditation; Mass at 6:30. Instruction at 9 o'clock.



Confessions will be heard after the instruction until 11 o'clock. All will then return home for dinner. In the afternoon at 4 o'clock, there will be another instruction, then confessions; at 6 o'clock a part of the Rosary of B. V. M., then night prayers, after which all will return to their homes. Silence will be observed as far as possible during the Retreat. The offices of Holy Thursday, Good Friday and Holy Saturday will commence at 9 o'clock. The Tenebræ, on the evenings of Wednesday, Thursday and Friday, will commence at 4 o'clock."

17th. Panegyric of St. Patrick was preached by the Rev. W. J. Quarter. The High Mass—the mass of the day—was sung by Rev. Jer. Kinsella. In the afternoon at 4 o'clock, the Bishop opened the retreat, gave a short instruction on its necessities and advantages; prayers were read next morning at 6 o'clock, by Mr. Laurence Hoey, Seminarian, followed by the Meditation and Mass; at 9 o'clock the Bishop lectured, and again at 4. He lectured at the same hours on the two succeeding days. On Holy Thursday he officiated Pontifically. The Rev. Mr. Ostlangenberg acted as Deacon and Rev. Jer. Kinsella as Subdeacon. Mr. Henry Coyle was Master of Ceremonies; Mr. Hoey, Thurifer; Mr. Froelke, Crozier bearer and Master Tim Sullivan, Seminarian, Mitre bearer. The following Clergymen communicated at the hands of the Bishop: Very Rev. Messrs. Walter J. Quarter, Ostlangenberg, Jer. Kinsella and B. McGorisk; after the congregation, Rev. Mr. O'Meara, who is not officiating, came to the railing and communicated; he was followed by the Rev. Jas. Cumiskey, who has been tarrying in the city this winter. On Good Friday the Rev. Mr. Ostlangenberg officiated. The Bishop preached the Passion of our Lord. On Holy Saturday the Bishop officiated Pontifically, blessed the new fire, the Paschal Candle and Font. He also celebrated Mass. The Deacon and Subdeacon were the same as on Holy Thursday, the Master of Ceremonies and Thurifer, as above. On Easter Sunday, the Bishop officiated Pontifically, the Rev. Jer. Kinsella acted as Deacon and Rev. Mr. Ostlangenberg, Subdeacon. Rev. Walter J. Quarter preached at the close of the Mass, the Deacon announced to the people that in virtue of the powers and faculties which the Bishop had received from the Holy See, he was about to give the Papal Benediction, together with a Plenary Indulgence to all those who sincerely contrite, had humbly Confessed their sins, received absolution and Holy Communion. The Bishop, then, according to the form laid down, and in full Pontificals from the Episcopal Throne, gave the Benediction and Plenary Indulgence. The Deacon then read again what was prescribed, and admonished all to pray for the Pope, the Bishop and the Holy Catholic Church. In the afternoon, at 3 o'clock, the Bishop, in Pontificals, sang

Vespers and gave the Benediction of the Blessed Sacrament, the Deacon, Subdeacon and other officers, as in the forenoon.

Some weeks previous to Holy week Margaret Donahoe, domestic at the Bishop's, inquired of the Bishop if there would not be a Repository prepared for the Blessed Sacrament during Holy week. The Bishop had but little hope of being able to make much preparations for Holy week, owing to the unfinished state of the Church; but when the question was asked he told this pious girl to make what preparations she could. She immediately set to work and the following pious girls, all of whom are living out, lent their aid, viz.: Mary Long, who was indefatigable, Mary Casey and Mary Gleason. These girls collected amongst others of their acquaintance, many ornaments. Mr. Thomas Aughoney, one of the Seminarians, had already constructed a neat altar in the basement of the Church and this the girls proposed dressing up for a Repository. When Holy week arrived they spread on the platform of the little Altar a carpet they had already purchased and then went on arranging the drapery, flower vases, etc., until all was tastefully and very neatly arranged before Holy Thursday. It is worthy of remark, that when the funds gave out and they could not purchase all the artificial flowers they wanted, so as to weave a wreath for the front of the Altar, they stripped their bonnets of their ornaments and made a wreath of those flowers to adorn the Altar of their God, which, before, might have subserved their own vanity! May our Heavenly Father reward such devotedness! such piety! in his humble handmaids. At His birth the poor were the first to wait on the Infant Jesus. At His death also, and in this new See of Chicago, the poor girls were the first to prepare for our Lord the Repository.

Mr. Thos. Aughoney made the Triangular Candlestick. The Tenebræ were conducted as well and performed as solemnly as if longer preparations had been made and the Church had been in a better condition for the ceremonies. The pious, excellent disposition of each one of the five Seminarians made up for any deficiency and their zeal and devotedness and industry that all be right, and in readiness, edified, consoled and inspired much hope for the future. Rev. W. J. Quarter sang the first Lamentation; Mr. Henry Coyle, the second; Rev. Mr. Ostlangenberg, the third. The lessons of the second Nocturn were read by Mr. Laurence Hoey; second, by Mr. John Bradley; third, by Mr. Froelke. The lessons of the third Nocturn were read by Rev. W. J. Quarter; the second, by Mr. Ostlangenberg, and the last by the Bishop. The number of communicants on Easter Sunday was very large—on Holy Saturday after blessing the Fonts, the Bishop administered the Sacrament of Baptism to two ladies, converts, and the child of one about eighteen months



1. Rev. A. Goulet.    2. Rev. G. Rathz.    3. Rev. H. A. Wenker.    4. Rev. A. L. Bergeron.  
 5. Rev. J. Gallagher.    6. Rev. P. Balzer.    7. Rev. M. J. Dorney.    8. Rev. D. A. Tighe.  
 9. Rev. C. Becker.    10. Rev. J. Rohde.    11. Rev. P. A. L. Egan.    12. Rev. M. McLaughlin.





old. The name of one of the ladies who, together with her child, was baptised, was Mrs. Ellis, an American, the other lady was a German.

24th. On this evening at 6 o'clock the steamboat "Bunker Hill" left the harbor of Chicago for Buffalo—the first boat run on the lake this season, a fine cool evening—clear weather.

Low Sunday, March 30th. Confirmation on this day; the Bishop administered the Sacrament of Confirmation in the Cathedral of St. Mary, Chicago, to one hundred and thirteen persons. Amongst the number were four converts to Catholicity. The following clergymen assisted in the Sanctuary, viz., Rev. Messrs. Walter J. Quarter, Ostlan- genberg and Kinsella. There was in the church Rev. Bernard McGorisk, who has been sojourning in the city, not being as yet recovered from the effects of the fall that he received from his horse last February, when he dislocated his shoulder; Rev. John Faughnan, who arrived from his missions at Elgin the day before; Rev. Jas. Cummuisky, who is sojourning in the city since last fall. During his stay, the latter has published a catechism for the Diocese that has received the sanction of the Bishop, and a work, entitled, "Rosarist's Companion," for the use of the members of the different Confraternities of which it treats. These two are, it is believed, the first Catholic works ever published in Chicago. A Catholic book store has been opened last week by Charles McDonnell. This is the first Catholic book store in this city. On last Friday a young man of the name of Doyle arrived at the Bishop's residence from Detroit. He stated that he was on his way to Milwaukee in the expectation of being received as a candidate for the Priesthood by the Bishop of that place. He afterwards came to terms with Rev. Jer. Kinsella and agreed to remain in the Seminary at Chicago; yet, strange to say, he left this morning, Monday, March 31st, for Milwaukee, without apprising any person. It was after much search and anxiety on his account that Mr. Thomas Aughoney ascertained at the stage office that he took his seat in the stage for the aforesaid place.

April 7th. Monday morning, at 9 o'clock, a violent snow-storm set in. About an hour previous, mountainous clouds hovered over the lake, towards the northeast, their peaks sunclad, their flanks dark and shadowing. They burst opposite Chicago and emptied themselves of snow to the depth of three or four inches in the city. The lake swelled its waves and as the storm has not subsided entirely at 1 o'clock, the troubled, agitated waters of the lake still rage and rave. The steamer Champion was seen returning into the harbor, having made, probably, a fruitless attempt to reach Milwaukee. 10th. The Rev. John Brady, of Galena, and the Rev. P. McMahan, of Donelly's Settlement, here on a visit. Secured a canal lot for church purposes. It



is donated. 12th. Saturday; this morning at 1 o'clock arrived S. B. Madison from Buffalo, first boat this season. The (14) Bishop and his brother, Rev. Walter J. Quarter, left Chicago in the steamboat Champion for St. Josephs on their way to New York. They arrived in Buffalo the Saturday evening following. When the Bishop arrived in New York he applied to Bishop Hughes for permission to collect funds in the different Catholic churches of the city and Diocese to enable him to build a Catholic college and seminary in Chicago. The permission was granted, although not very cheerfully, and the Bishop commenced operations and collected the following sums :

St. Mary's Church, Grand street, New York City.....	\$ 350 00
St. Peter's, Brooklyn Street, New York City.....	232 00
St. Joseph's, Sixth Avenue, New York City.....	257 00
St. Paul's, Brooklyn, N. Y....	225 00
St. James, James Street, New York City.....	281 00
St. Andrew's, City Hall place, New York City.....	130 00
Church of Nativity, Cor. of Third, New York City.....	210 25
Transfiguration Church, Chambers Street, New York City.....	30 18
German C. Church, Third Street, New York City.....	54 00
St. James, Brooklyn, N. Y.....	160 00
Church of Assumption, N. Y.....	69 50
St. Peter's, Jersey City, N. J.....	130 00
St. John's, Paterson, N. J.....	260 00
St. Mary's, Williamsburg, N. Y..	144 00
Catholic Church, Syracuse, N. Y.....	127 37
St. John's, Utica, N. Y.....	120 00
St. John's, Albany, N. Y.....	150 00
St. Joseph's, Albany, N. Y.....	80 00
St. Mary's, Albany, N. Y.....	70 00
St. Peter's, Rome, N. Y.....	43 50

September, 1845. Together with the foregoing the Bishop received a donation of a bell from Felix Ingoldsby. This bell will be placed in the steeple of the Cathedral. After the lapse of about four months, the Bishop returned to his Diocese, and found on his arrival that the Cathedral, which was being plastered during the summer, nearly finished. The plastering, etc., was done under the superintendence of Mr. Dan'l Sullivan, architect; and liberal contributions were raised from the congregation of Chicago by the active exertions of Rev. W. J. Quarter and the Rev. Jer. Kinsella.

September 8. Ordination on the 8th of September, the Feast of the Nativity of the B. V. M. The Bishop held an Ordination in the Cathedral and Tonsured Messrs. John Bradly, Henry Coyle, James Griffin, Francis Derevin and John H. Herbst; on the same occasion Messrs. Griffin, Derevin and Herbst received Minor Orders, and the Messrs. Derevin and Herbst were ordained Subdeacons.

17th. Quattuor-tense—Mr Laurence Hoey received Tonsure and Minor Orders, whilst Messrs. Griffin and Philip Conlon were ordained Subdeacons.

19th. Feast of St. Januarius, Quattuor-tense. The Bishop officiating pontifically ordained the Subdeacons, Rev. Messrs. Francis Derevin, Philip Conlon, and Griffin, Deacons.

20th. Quattuor-tense; the feast of St. Eustachius and companions, Martyrs; the Bishop officiating, pontifically in the Cathedral, raised the Rev. Messrs. Francis Derevin and Philip Conlon, Deacons, to the dignity of the Priesthood.

21st. To-day, about 1:30 P. M., the Rev. Mr. Jong arrived in the Str. Empire. He is from Strasburg, Germany, and is appointed pastor of the German congregation.

27th. † Died on Saturday morning, the 27th of September, Rev. John Faughnan, pastor of Elgin, in the forty-second year and three months of his age. R. I. P.

30th. Arrived, from New York, to-day, Mr. Joseph Rogan, to join the Seminary.

October 5th. First Sunday of October; the new Cathedral of St. Mary's was consecrated by the Right Rev. William Quarter, the Bishop of the Diocese. The ceremony of consecration commenced about six A. M. The Bishop was assisted by Rev. Jer. Kinsella as Deacon; Rev. Mr. Conlon, Deacon; and Rev. Mr. Griffin, Subdeacon. After the consecration the Bishop celebrated Mass on the Consecrated Altar. Rev. Jer. Kinsella said the next Mass. The High Mass at 10:30 was celebrated by the Rev. Walter J. Quarter; the Rev. Mr. Conlan acted as Deacon, and the Rev. Mr. Griffin, as Subdeacon; and Rev. Mr. Jong (German Priest), as Archdeacon. Mr. Coyle was Master of Ceremonies; Mr. Laurence Hoey, Thurifer. There were present in the Sanctuary the following Seminarians, viz.: Messrs. Thos. Aughoney, Sacristan; Henry Coyle, Laurence Hoey, James Kean, Joseph Rogan, Michael O'Donnell, brother of Rev. Mr. O'Donnell, of Ottawa; John Bradly, Mr. Gallagher, and Rev. W. Herbert, Subdeacon. The Bishop preached at last Mass and gave out Vespers.

The sermon at Vespers was in German, and preached by Rev. Mr. Jong. The Right Rev. Bishop Lefevre, of Detroit, was invited, as also the Right Rev. Bishop Henni, of Milwaukee; letters of apology were received from both, duty or circumstances preventing their attendance.

15th. (Feast of St. Teresa.) Ordained the Rev. Jas. Griffin, Deacon, Priest.

18th. Mr. Hamilton arrived and joined the Seminary.

19th. Administered the Sacrament of Confirmation at Little Fort, where Rev. B. McGorisk is pastor, to fifty-six persons.

21st. Administered the same Sacrament at Donelly Settlement, where Rev. P. McMahon is pastor to thirty-one persons.

22d. Visited Elgin; saw the pastor, Rev. Mr. Scanlan.

On the 20th the Bishop of Milwaukee was here on his way to Cincinnati.

17th. On this day the workmen began to dig the foundations of the University of St. Mary of the Lake. The name of the man who has contracted to build it is Jas. O'Donnell; the name of the architect is Dan'l Sullivan. In digging the foundation they found shells, an evidence it would seem that this was covered by the waters of Lake Michigan, which have since receded.

November 4th. The Bishop and Rev. John Ingoldsby started to-day, in the buggy of the latter, for Galena. They stopped the first night at Elgin; the second night, at Rockford; the 3d at New Dublin, where Rev. Francis Derevin is pastor. They found him engaged, with several of his congregation, in raising a log house for his residence. Next morning they proceeded on their journey, accompanied for some miles by the Rev. Mr. Derevin and a young man of the name of Murphy. They dined at the house of a German of the name of Weaver, near Elizabeth, and reached Galena the same afternoon.

Friday, 7th. On Saturday evening of the following week Right Rev. Dr. Loras arrived in Galena. Bishop Quarter invited him to give Confirmation at 8 o'clock Mass the following day. He preached also at Vespers and left for Dubuque next morning. On the following Tuesday, 18th, in the afternoon, Bishop Quarter left for Chicago in a private carriage owned and driven by a Mr. Gavin. Rev. Mr. Ingoldsby left for home on the day preceding.

Monday, the 22d. The Bishop reached Chicago on Saturday evening and found the new University under roof. The Bishop collected \$425 towards building the Ecclesiastical Seminary in Galena. During the Bishop's absence on this visit there had arrived the Rev. Mr. Plathe, a German priest from Boston, who was yesterday (the 23d) appointed Pastor of the German Congregation at Grosse Point; and also Mr. McLaughlin, from the College at Emmettsburg, a student of Theology; and also a young man of the name of Brady, who has joined the Ecclesiastical Seminary.

26th. A violent snow-storm commenced early this morning and still continues. Towards the close of this month the Bishop was waited on by a gentleman of the name of Babbitt, from Nauvoo, who represented himself as the agent of the Mormon Society and authorized to make sale of their property to the Catholics. The Bishop wrote to Rev. Messrs. Hamilton, of Springfield, and Tucker, of Quincy, to go

to Nauvoo and see what arrangements could be made regarding the leasing, at least, if not purchasing, of the Mormon Temple.

December 16th. Received to-day a letter from the Society of the P. F. France.

18th. This is the coldest day I have experienced for years; the snow drifts, it blows hard from the northwest and is freezing tightly.

January 1, 1846. Heavy rain. On this day (Saturday, the 3d) the Bishop erected the Stations of the Cross in the Cathedral.

4th. On Saturday D. Sullivan, architect, stated that there was some difficulty in getting the contractor to do the work, but that he would go on constructing the University, and on Monday D. Sullivan proceeded to prosecute the work.

11th. On this day (Sunday) the Bishop held an Ordination in the Cathedral and conferred the Tonsure, Minor Order and Subdeaconship on Mr. Patrick James McLaughlin.

13th. To-day the same gentleman was ordained Deacon. On the 15th he was raised to the dignity of the Priesthood.

February 15th. Sexagesima Sunday. A meeting was called after Vespers, in the basement of the Cathedral, of persons who had previously taken the total abstinence pledge, and the Constitution previously drawn up by the Bishop was submitted, and a Society was organized and officers elected; the name of this Society is "The Chicago Catholic Benevolent Temperance Society."

18th. Rev. Mr. Carroll, of Alton, is in Chicago on a visit to the Bishop on business connected with his Church.

19th. A violent snow-storm from the northeast; the whole month stormy.

March 10th. The frame of the building being erected for "St. Patrick's Church," on the west side of the river, Chicago, was raised to-day. The building was undertaken at the earnest desire of Rev. Walter J. Quarter, who undertook to collect and pay for it.

10th. The second anniversary of the Bishop's Consecration. The Seminarians invited the Bishop in the evening to attend in the College hall, where a beautiful piece of poetry in honor of the occasion was read by Mr. Jas. A. Kean. The piece was his own composition. The reading was followed by a reply from the Bishop, and then the Seminarians performed some excellent pieces of music. The Seminarians at present are Rev. John Herbert, Subdeacon; Messrs. Laurence Hoey, John Bradley, James Kean, James Rogan, Hugh Brady, George S. Hamilton, James Gallagher, Henry Coyle, Thos. Aughony and Tim Sullivan.

17th. Pontifical High Mass in the Cathedral at 10 o'clock. Rev. Walter J. Quarter preached the Panegyric of St. Patrick; Rev. Mr.



Kinsella acted as Deacon and Rev. Mr. McLaughlin Subdeacon. First column raised under University this afternoon about 4 P. M.

18th. The steamer *Champion* is to leave Chicago for St. Joseph this evening at 8 o'clock.

19th. A snow-storm this night; next day ground covered with snow. Rev. Mr. Brickwedde arrived from Quincy on the 16th and left Chicago for Quincy again on the 19th. He was absent in Europe since last June; collected some paintings and vestments and one hundred dollars in money for the Diocese.

28th. Rev. Mr. Jong signed a contract to-day with A. D. Taylor to build two German Catholic churches in Chicago. Present: the Bishop, Messrs. Diversy, Shaller, Busche and Heptinger, both to be built for \$1,000.

29th, Passion Sunday. Announced that the Cathedral would be open every day during next two weeks from 5 to 9 P. M., that the people of the congregation might at that hour attend the devotions of the stations of the cross, that confessions would be heard every morning after mass, and a spiritual retreat for the members of the congregation would be opened on Palm Sunday evening.

April 5th. During Holy Week the congregation of the Cathedral enjoyed the benefit of a spiritual retreat, the Bishop gave instructions at 9 A. M. and at 3 P. M. each day. The confessionals were thronged with penitents. The Bishop officiated on Holy Thursday, Good Friday and Holy Saturday.

11th. Two steamboats arrived from Cleveland and Buffalo to-day. The *Madison* first, *Bunker Hill* next. Good Friday the rain fell all day in torrents, the wind blew high all day and at night. The winter has been very severe—the spring also; so far, to-day, raining and snow and high winds. A Mr. Murray, student of theology, arrived from St. Louis.

Easter day (12th). St. Patrick Church on the West Side of the river opened to-day for divine service by Rev. W. J. Quarter.

19th. The Bishop administered confirmation in the Cathedral, and about sixty children and adults were confirmed.

#### ORDINATION.

Same Sunday (19th) the Bishop officiating pontifically in the Cathedral conferred the Tonsure on Messrs. Joseph Rogan, Hugh Brady and Michael O'Donnell, Jas. Kean and Jas. Gallagher; and the minor orders on Jas. Gallagher, Jas. Kean, Henry Coyle and George A. Hamilton.

21st. The Bishop left Chicago, for Baltimore, to attend the Provincial Council that was to be opened, the 10th of May. He met in Utica a priest of the name of Rev. Mr. Flynn, whom he received and



sent on to the Diocese. He visited Georgetown and Washington before the Council opened. There were 23 Bishops at the Council and upwards of 60 priests!

June 1st. Rev. Mr. Flynn left for Galena for the missions of St. Francisville and Mt. Carmel of which he is appointed pastor.

3d. The Bishop returned to his See from Baltimore, being accompanied by the Right Rev. Drs. Kenrick, Bishop of St. Louis, and Blanche, Bishop of New Orleans.

6th. The Bishop held an Ordination in the Cathedral and conferred the Tonsure, Minor Order and Subdeaconship on Mr. Patrick T. McElhearne.

7th. Trinity Sunday the same gentleman received the holy order of Deaconship, and on Monday (8th), feast of St. Francis Carriaciolo, he was raised to the Priesthood.

13th. Mr. McAuley, student of theology, arrived from St. Louis.

Very Rev. Father Badin, ordained Priest in Baltimore by Bishop Carroll the 25th of May, 1793, who in October, 1831, when on a visit to Chicago, found about 200 families then in the city and only 20 Catholic men, women and children, and is now in the 78th year of his age and 53d of his Priesthood, left for Bourbonnais Grove to attend the French congregation.

16th. Four Seminarists to-day entered the new college, viz.: Messrs. Joseph Rogan, Thos. Aughony, James Gallagher and Michael O'Donnell.

20th. Bishop Loras, of Dubuque, arrived this evening by St. Champion.

21st. Visitation. Grosse Point German Catholic Church. On Sunday morning John Davlin took the Bishop in a carriage to the above-named place, where he administered the Sacrament of Confirmation to twenty-four persons. The Rev. Wm. Plathe, the Pastor, preached in German, and forty-one received Holy Communion.

25th. Joliet. Thursday the Bishop administered the Sacrament of Confirmation, at Joliet, to about thirty-four children and adults, where Rev. John Ingoldsby is Pastor, and assisted by Rev. Jas. Griffin.

28th. Sunday, at 11 A. M., the Bishop laid the corner stone of the new church of St. Columba at Ottawa, where the Rev. Thomas O'Donnell is Pastor, and Rev. Joseph Cavaneux, assistant.

June 13th. Arrived from Council of Baltimore, via Boston, Albany and Detroit, Very Rev. James Vandeveld, provincial of the Society of Jesus in the West, and left on Tuesday, 16th June, by stage for St. Louis.

July 4, 1846. On the Fourth of July the new University of St. Mary of the Lake was opened by appropriate exercises.

6th. Ordination was held in the Chapel of the new Seminary for the first time. Rev. Mr. Badin, the first ordained priest in the United States, acted as Archdeacon, and Rev. Mr. Kinsella and Very Rev. Walter J. Quarter, assisted. The Tonsure, Minor Order and Subdeaconship were conferred on Messrs. Terence Murray and James McAuley. The Seminarians were removed to-day (14th) to the new University. Rev. Messrs. Murray and McAuley (Subdeacons) were ordained Deacons.

16th. The aforesaid were ordained priests.

18th. Rev. Mr. McAuley appointed to assist Rev. Thos. O'Donnell, of Ottawa. On the same day Rev. John Brady was appointed Pastor of the new Church at Galena, and Rev. Mr. Murray appointed assistant to Rev. Mr. Petiot.

August 2d. Dedicated the German Catholic Church of St. Peter.

15th. Dedicated the German Catholic Church of St. Joseph.

September 16th. Messrs. James Gallagher and George Hamilton received in the Cathedral the Subdeaconship.

18th. The same were ordained Deacons, and on the 19th promoted to the dignity of the Priesthood.

23d. The Rev. Walter J. Quarter returned from Pittsburg, bringing six Sisters of Mercy to establish a Convent of their Order in Chicago. The following are the names of the Sisters who came from Pittsburg to form the first foundation at Chicago, viz.: Sister Mary Francis Ward, Superioress of the Community of Sisters of Mercy at Pittsburg; Sister Mary Agatha O'Brien, to be Superioress of the new foundation at Chicago; Sister Mary Vincent McGirr, Mary Gertrude McGuire, Mary Eliza Corbett, and Mary Eva Smith.

29th. Mr. Joseph Rogan received in the Cathedral the Minor Orders and Subdeaconship; the same was ordained (30th) Deacon, and on 2d October was ordained Priest.

October 13th. Bishop left Chicago accompanied by Rev. Mr. Carroll, pastor at Alton, and Rev. G. A. Hamilton, assistant, on a Visitation of his Diocese, South.

14th. Laid the corner-stone of a new Church at La Salle that is being built by Rev. Messrs. Montuori and Mark Anthony, C. M.

18. On the River Illinois (Sunday) preached on the boat in the afternoon.

19th. At Alton.

21st. At St. Louis.

22d. At Belleville, left same day for Vincennes.

25th. Preached in the Cathedral at Vincennes, forenoon.

26th and 27th. Visited St. Francisville, Mt. Carmel.



- |                                   |                                       |                                    |
|-----------------------------------|---------------------------------------|------------------------------------|
| 1. Very Rev. E. A. Higgins, S. J. | 2. Rev. E. D. Kelly, S. J.            | 3. Very Rev. S. Kobrzynski, C. R.  |
| 4. Rev. F. Leutte, C. SS. R.      | 5. Very Rev. B. Baldi, O. S.          | 6. Rev. V. Barzynski, C. R.        |
| 7. Rev. P. M. Neumann, O. S. F.   | 8. Very Rev. C. Englebrecht, O. S. B. | 9. Very Rev. C. Fournier, C. S. V. |
| 10. Very Rev. N. Jaeger, O. S. B. | 11. Rev. H. Crevier, O. S.            | 12. Rev. F. Guedry, C. M.          |





28th. Left Vincennes for St. Marie, Jasper county and Picquets Settlement.

November 1st. Gave confirmation at St. Marie to thirty-nine persons.

3d. Left for Teutopolis, Effingham County; gave confirmation in same place to about thirty-nine; left (4th) for Highland.

5th. At Highland, and went to Shoal Creek; left Shoal Creek in the afternoon and arrived at Belleville same evening.

6th. Left for St. Louis.

7th. Left St. Louis for Alton, and continued on in the stage to Springfield.

8th. In Springfield, preached forenoon and afternoon.

9th. Left for Peoria; that night in Peoria, and 10th in same place. Left same night in boat for Peru; continued on in the stage from Peru, and on 12th reached Chicago.

21st. Sister Gertrude professed as a religious of the order of Our Lady of Mercy in the Cathedral. Ceremony commenced at 9 A. M. with a Pontifical High Mass; sermon by the Bishop; Church crowded; many Protestants.

October 9th. Sister Mary Eliza Corbet, called in religion, Sister Josephine; and Mary Eva Smidth, called in religion, Sister Veronica, took the white veil; sermon by Rev. Jer. Kinsella.

January, February, March, 1847, nothing of interest.

April 3, 1847. Holy Saturday; Bishop officiated pontifically; conferred Tonsure on Messrs. Burns, Baltes and Pendergast; Minor Orders, Messrs. Hugh Brady, Michael Pendergast; Subdeaconship on Messrs. James Kean, Laurence Hoey, Hugh Brady, Michael Pendergast and Henry Coyle.

4th. Easter Sunday Bishop officiated pontifically and conferred Subdeaconship on Mr. John Brady, and Deaconship on Hugh Brady, James Kean and Michael Pendergast.

11th. Bishop officiated pontifically, and raised to the dignity of the Priesthood Revs. James Kean and Michael Pendergast. On Saturday morning, before Low Sunday, the Bishop gave the White Veil in the chapel of the Convent of the Sisters of Mercy to two young ladies, both from New York city, Miss Mary Munholland, called in religion Sister Mary Francis De Sales, and Miss Helen Reily, called in religion Sister Mary Theresa.

Spiritual Retreat for the Clergymen of the Diocese of Chicago.

18th. The exercises of the Spiritual Retreat for the Clergy were opened Sunday evening, the eighteenth of April, in the Chapel of the University of St. Mary of the Lake, "Chapel of the Holy Name of Jesus,"



by a Jesuit Father from St. Louis, of the name of Rev. Di Maria. This Father is the present professor of theology in the Ecclesiastical Seminary of the Jesuits attached to the University of St. Louis. Nearly all the clergymen of the Diocese have assembled at the Retreat. Some are absent, owing, either to indisposition or the difficulty of traveling from a remote part of the Diocese; but, even they may yet arrive before the exercises of the Retreat are brought to a close.

A. M. D. G.

Illustrissimo, Ac. Reverendissimo, Domino,  
 GUILLELMO QUARTER,  
 Dioecesis Chicagiensis, Episcopo, Spectatissimo,  
 Viro, Pietate, Ac. Benevolentia,  
 Praestantissimo, De que Re Catholica  
 In Foederatae, Americae, Ditionibus,  
 Optime, Merito,  
 Ejus que In Christo Clero Dilectissimo  
 Quod in Divi Ignatii Spiritualia Exercitia  
 Sua Maxima Possent Simplicitate,  
 Graviter Imbuerint,  
 Hoc Grati Animi Sui Monumentum  
 Literis Consignatum,  
 D. D. D.  
 Franciscus Di Maria E. Societate Jesu,  
 VII Kalendas Maj. A. Reparata  
 Mundi Salute, Anno M. D. CCCXLVII.

Guillelmo Quarter,  
 Primo Chicagiensi Ecclesiae Episcopo  
 Viro Humanitate, Religioneque spectatissimo  
 Quod Diocesanam, Synodum Coegerit Atque  
 Confecerit, Missionarii lubenti Animo.

D. D. D.

IV Kal Maj. A. D. M. D. CCCXXXVII.

#### CLERGYMEN AT SYNOD.

The signature of each is on the original document.

Jeremiah A. Kinsella, Dennis Ryan, Patrick McCabe, Patrick McMahon, Augustus Brickwedde, Bernard McGorisk, John Ingoldsby, Andrew Doyle, J. H. Fortmann, Michael Carroll, John Brady, Gerhard Hermann Plathe, John Cavanagh, Patrick James McLaughlin, Philip Conlin, Patrick Thomas McElhearn, James Gallagher, Mark Anthony, James A. Kean, Michael Prendergast, Vital Van Cloostere, Raphael

Rainaldi, Alphonsus Montuori, P. J. Scanlan, T. G. Schaefer, G. H. Ostlangenberg, William Feely, James Griffith, Francis Derwin, George A. Hamilton, W. Masterson, J. Rogan.

† Guelielmus Quarter  
Episcopus Chicagiensis.

NOTE—Clergymen absent from synod for good reasons, and with permission:

Very Rev. W. J. Quarter, Rev. P. Donahoe, Kaskaskia; Rev. Mr. Kemster, Teutopolis; Mr. Murray, in Ireland for health; Brennan, in Ireland for health; McAuley, sick in Galena; Very Rev. Mr. Badin, in New Orleans; Rev. Mr. Jung, Shoal Creek; Rev. Mr. Drew, Shawneetown, Rev. Thos. O'Donnell, Brooklyn, N. Y.

April 29, 1847. Rev. Tousaint Cour Jault, arrived from Vincennes and, after three days' retreat in the Seminary, he received faculties temporarily and was sent to Bourbonnais Grove; Rev. G. Hamilton appointed Pastor at St. Francisville and Mt. Carmel; Rev. James Griffith appointed to Nauvoo, Fountain Green and St. Augustine's.

May 18th. Bishop left Chicago for the Visitation of the southern part of the Diocese; Rev. Jas. Kean accompanying him.

23d. Pentecost Sunday, administered the Sacrament of Confirmation at Alton.

25th. Administered the Sacrament of Confirmation at Quincy, and laid the corner-stone of a new Catholic Church for Germans; Rev. S. Brickwedde, Pastor.

30th. Trinity Sunday, administered Sacrament of Confirmation at Belleville and Blessed the Church; Rev. Mr. Ostlangenberg, Pastor.

June 3d. Solemnity of Corpus Christi, administered Sacrament of Confirmation at Kaskaskia.

4th. Administered Sacrament of Confirmation at Prairie du Rocher

6th. Second Sunday after Pentecost; administered Sacrament of Confirmation at Prairie du Long, English Settlement.

8th. Left St. Louis, returning to Chicago.

24th. Conferred Minor Orders and Subdeaconship on Mr. Kennedy; 25th, Deaconship; 26th, raised same to dignity of Priesthood.

July 6th. Sent Rev. Mr. Kennedy to Galena.

September 24th. Feast of the B. V. M. de Mercede. On this morning at 8 o'clock, the Bishop in the Cathedral gave the White Veil of a novice to Miss Catharine Kildea, called in religion Sister Mary Aloysius; same day, in the beginning of this month, Rev. John Fahy arrived from Ireland and was appointed assistant Pastor at Ottawa

October 1st. Rev. Mr. Schaefer arrived from Picquets Settlement, appointed Pastor of St. Joseph's (German) Church, in the city. Rev. Mr. Plathe sent to St. Marie in his place.

4th. Left for McHenry to administer the Sacrament of Confirmation, purposing to stop first night at the residence of a Mr. Dwyer, near Little Fort; took the wrong road and had to remain over night at a tavern at a place called "Half Day;" started next morning at 6 and arrived about 11. The Rev. Mr. Fortman, the Clergyman who attended that mission, had commenced Mass, and was at the Offertory.

5th. Immediately after Mass, Confirmation was administered to 41 persons, male and female. After some short delay for refection, set out again for Chicago, and stopped that night at Mr. Murray's, near whose residence is a Catholic Church. There is in that neighborhood about 25 Irish Catholic families settled, who are visited occasionally by the clergyman of Little Fort.

15th. Feast of St. Theresa (Friday), the Bishop left Chicago in a private conveyance, a wagon owned and driven by John Gavin, with the view of going to Vincennes to assist at the Consecration of Right Rev. Dr. Bazin, the successor of the Right Rev. Dr. De la Hailandiere, which was to take place in the Cathedral on the 24th. The Bishop was accompanied on setting out by the Rev. Mr. McElhearne. The day previous a snow storm visited Chicago, and extended for some miles around, rendering traveling unpleasant; but a few miles from the City south no rain or snow had fallen, and the roads were good to Joliet.

16th. Left Joliet for Bourbonnais Grove.

17th. Feast of the Maternity of the B. V. M., the Bishop administered the Sacrament of Confirmation at Bourbonnais Grove. This congregation is composed almost exclusively of Canadian French; the present Pastor is Rev. Mr. Conjault, a native of France. The congregation is increasing daily, especially by immigration from Lower Canada. A new church is about to be erected and dedicated under the invocation of the B. V. M. of the Nativity.

18th. Monday, the Bishop went forward on his journey towards Vincennes, having caused the Rev. Mr. McElhearne to return to Chicago; although the morning was fine up to 10 o'clock, after that hour it commenced to rain and continued all day. The first stopping place was Middleport, the County Seat of Iroquois County. Here runs a creek, and after some rest he traveled on and reached Millford that night. The Iroquois and Sugar creeks are close to the town on either side.

19th. Set out for Danville, passed there the small and poor village of Denmark.

20th. Left Danville for Paris; there heavy rains prevented the Bishop from advancing further on his way to Vincennes. He remained and administered the Sacrament of Confirmation, on Sunday, to several

children and adults. The Rev. Hugh Brady is at present Pastor of the Congregation.

25th. Monday, the Bishop set out on his return for Chicago, where he reached on Friday.

November 1st. The Bishop officiated pontifically in the Cathedral. Rev. Hugh Brady, Deacon; Rev. Mr. Coyle, Subdeacon; Rev. Mr. Hoey, Thurifer, and Rev. Mr. McElhearne, Master of Ceremonies.

November 10th. The first Theological Conference of the Diocese was held on this morning in the chapel of "the Holy name of Jesus" of the Theological Seminary; the Right Rev. W. Quarter presided; the following clergymen were in attendance, viz.: Very Rev. Walter J. Quarter, Rever. J. Kinsella, President of the University, and Rev. Messrs. McElhearne, P. McLaughlin, Rainaldi, of Naperville; Montuori and Mark Anthony, of La Salle; T. O'Donnell, Ottawa; Fahy, of Kaskaskia, Scanlan, College; Brady, Galena; Kean, of Little Fort, arrived a little after, Rev. Messrs. Doyle, of Elgin, and Kavanagh, of New Dublin. A Theological conference was held the same day at Alton. Rev. Philip Conlan, of Springfield, preached.

A day or two after "The Conference" Very Rev. W. J. Quarter left for Galena. Much frost all of this month. The fence was put up around Cathedral, school house was moved to the rear of the Cathedral.

December 8th. Feast of the Immaculate Conception of the B. V. M. Miss Mary Ann McGirr called in religion Sister Mary Vincent received the Black Veil and made her solemn vows as a Sister of Mercy in the Cathedral. The Right Rev. W. Quarter officiated. The Rev. Jer. Kinsella preached. The aforesaid lady is a native of Youngstown, Westmoreland county, Pa.

January, 1848. About the first Sunday of the New Year, Sister Mary Agatha O'Brien, first Mother Superior of the "Sisters of Mercy" in Chicago, formed a society amongst the female children of the congregation, called the society of "the Children of Mary." About sixty female children entered their names as members.

On the Saturday before the first Sunday after Epiphany, Mr. Hampton, one of the Seminarists, formed a society amongst the boys, under the patronage of "St. Joseph."

9th. The first Sunday after Epiphany, the following named Catholic gentlemen met in the Bishop's room after Vespers: Messrs. John Breen, John McGovern, Charles McDonnell, William Snowhook, Thomas Kinsella, John Devlin, all Irish, and Mr. Ellis, Scotch, and had a conversation regarding the propriety of establishing a society to be known by the name of the "Hibernian Benevolent Emigrant Society." The Bishop said he approved highly of the design of forming such a society—that

it was called for, by every feeling of humanity, benevolence and charity—and that it should have his hearty co-operation. He showed that the active efforts of such a society could not fail to benefit the State, whilst it would be of service to the emigrants in a variety of ways. Many had sought the West during the past year. It was likely that a large number would turn their steps westward the coming spring, and every feeling of sympathizing humanity seemed to require that there be some one to bid the strangers "Welcome." Whoever looks into his own heart, be he to the manor born or not, if he has ever wandered from the paternal roof and bade farewell to those that were by him cherished, revered and loved, knows something of the pain that such a separation causes; but if he has left the land of his nativity, friends and home, and seeks to find a new home and new friends in a foreign land, he knows well how much needed is sympathy, encouragement and kindly greeting, to say nothing of assistance. To the stranger landing on a foreign shore, although the feelings of most foreigners were once sensitively alive to these truths and knew them by their own experience, yet time may have worn off the impression, and they may forget that any heart can feel, that any heart can sorrow and bleed, that any heart can need comfort and consolation and advice, and that any heart can be grateful for any attention received amongst strangers, notwithstanding their forgetfulness. It is true there can. Yet it is hoped that selfishness has not taken such fast hold of the hearts of Irishmen, as to cause them to forget, although they may be now affluent, joyous and happy in the circle of their amiable and kind-hearted friends, that they were when once strangers and that then a mist hung around every object that met their view because their hearts were sad, that then they would recall in their heart of hearts the one that gave them a kindly word because they were strangers. The many poor who emigrate need the helping hand of charity; they need, too, protection from those who might at times unscrupulously take advantage of their poverty.

All of whatever class that proposed to emigrate desire to have in advance the particulars of that section of country where they purpose to settle for life and to secure homes for themselves, their children and their children's children. They desire to be informed regarding the prospect of the country, its climate, produce and all which information might conveniently be given by the secretaries of the society now in contemplation.

11. Bishop Henni arrived on his way to Rome. Left next morning in stage for St. Louis.

12. Another meeting of the Hibernian Benevolent Emigrant Society held in the school-room. Next meeting to be in the court-house



Wednesday evening next (19th), when constitutions are to be submitted and officers elected.

19th. Mr. Gregg in the chair last evening. Gregg, Hoyne and Kinsella appointed to prepare the constitution for the society.

February 2d. Misses Mary Kildea and Catherine Donovan received the White Veil of the Sisters of Mercy in the Chapel of the Convent. The former is called in religion Sister Stanislaus and the latter Sister Lucy, one a choir and the other a lay sister. Bishop Quarter preached at the ceremony.

March 17th. Pontifical High Mass in the Cathedral; the Panegyric of St. Patrick was preached by Rev. P. McElhearne. The Hibernian Benevolent Emigrant Society had a supper at the City Hotel. Rev. Messrs. McElhearne, McLaughlin and Scanlan were there; (19th) heard of the death of five Sisters of Mercy in Pittsburg.

20. Steamboat "S. Ward" left at 9 A. M. for St. Joseph, first trip this season.

† April 10, 1848. Died, at his Episcopal residence, Chicago, the Right Rev. Dr. Quarter, the first Bishop of Chicago. On the day preceding his death, the Sunday of the Passion of our Lord Jesus Christ, he lectured at last Mass in the Cathedral on the Apostolicity of the church. We have never heard so powerful a discourse on the same subject. What an open and sincere profession of faith did the Apostle of this young church make the day before he gave up his pure spirit to Him who gave it! Shortly before the hour of 3 o'clock on the morning of the 10th the Rev. Mr. McElhearne, the clergyman who resided with the Bishop, and the housekeeper, were awakened by loud moans. They hurried instantly to the Bishop's apartment and found him walking through his room. He complained much of pain in his head and heart. He thought there was no necessity of medical aid, but wished frequently to see the Rev. Mr. Kinsella, President of the University of St. Mary of the Lake. He began to sink rapidly and the time of his dissolution appeared to be at hand; so that the Rev. McElhearne deemed it necessary to administer to him all those consolations which our Holy Church prescribes to be given to the soldiers of Jesus Christ at their dying moments. He lived only a few minutes afterwards. The soul of the disinterested, the zealous, the holy, pious Bishop Quarter at the hour of 3 o'clock on this morning fled to its God, whose vicar he was in truth, to render an account of his stewardship and to receive the great reward that was due to his truly Apostolic labors.

J. A. KINSELLA,  
Pres. U. St. M. of the Lake.

The Very Rev. Walter J. Quarter continued the Bishop's diary until the arrival of the Right Rev. James Oliver Vandevelde, appointed by the Holy See, successor to Bishop Quarter.

May 28, 1848. Six Sisters of Mercy left here this morning for Galena, in this Diocese, to take possession of their new home, which was purchased last winter by the Very Rev. W. J. Quarter, by the advice of my dearly beloved brother, Bishop Quarter, who is now no more. Mother Agatha O'Brien accompanied them. The Rev. Mr. McElhearne has charge of the Sisters on the road. The Rev. Mr. McCorisk has been appointed pastor of St. Michael Church in the city of Galena on to-day by the Very Rev. Walter Quarter, V G., and administrator of the Diocese. The Rev. Mr. McElhearne will assist the Rev. Mr. McCorisk.

May 29th. Rev. Messrs. Donohue and Rogan came to-day to assist Very Rev. W. J. Quarter at the Cathedral.

June 1st, 1848. Received a letter to-day from the Archbishop of Baltimore, approving of my acts, and confirming my appointment as administrator of the Diocese.

4th, Sunday. A large congregation to-day; preached and recited the rosary for the Rosary Society after vespers. The Unitarian minister present. Weather stormy, nothing very interesting. Rev. Mr. Donohue preached.

8th. The Right Rev. Dr. Hughes, Bishop of New York, arrived in the city. He remained until Sunday, the 10th, Feast of Pentecost, and preached a most eloquent sermon in the Cathedral of St. Mary. The church was crowded with persons of every denomination. His allusion to the late Bishop Quarter, at the conclusion of his sermon, seemed to affect the whole congregation, and as he afterwards expressed it: "The feeling which I perceived in the countenances of all when I alluded to the poor Bishop that was gone, affected me more than I can express," for Bishop Hughes loved and respected Bishop Quarter.

12th. On Monday Bishop Hughes left here, accompanied by the Very Rev. Walter J. Quarter, Administrator of the Diocese, for Milwaukee, on his way to New York. Often during Bishop Hughes' stay amongst us did he express his surprise at all that was done since Bishop Quarter's arrival in Chicago; often did he say, "Oh! if all would labor like Bishop Quarter; look," said he, "at what he has done; see that University; see that Convent; what had he when he came here—and still see what he has left after him. Bishop Quarter is gone, but Bishop Quarter's memory shall never be, can never be, forgotten in Chicago." Yes, it is consoling even in the hour of affliction to hear such expressions of the high esteem in which Bishop Quarter was held by all, and



1. Rev. M. Stack.    2. Rev. T. F. Leyden.    3. Rev. M. Luby.    4. Rev. J. C. Madlen.  
 5. Rev. T. F. Cashman.    6. Rev. M. Pyplatz, D. D.    7. Rev. J. Thiele.    8. Rev. J. Radziejewski.  
 9. Rev. H. Mangan.    10. Rev. P. J. Gormley.    11. Rev. M. Van de Laar.    12. Rev. O. Groenebaum.





how much his conduct was admired by all, and how much his labors, both as a Priest and as a Bishop, were admired and appreciated by all, and especially coming from the lips of one of the most eminent, one of the most distinguished prelates in the country. The great Bishop Hughes in conclusion said, "Oh! that God in his mercy may grant that this Diocese and the Church in America generally may have such Bishops as the late, much regretted, the much beloved, the Saintly Bishop Quarter. Oh!" said this distinguished man, "may all the Bishops of Chicago be like the first." And we say, "Amen."

18th. The Feast of the Holy Trinity. The Rev. Mr. Pendergast returned from his mission East where he was collecting for the University of St. Mary of the Lake. The Rev. Mr. Donohue preached to-day. The Rev. Mr. Rogan said last Mass.

25th. The Archbishop of St. Louis arrived to-day on his way to Detroit. Left here on Monday morning in company with three Priests and a Deacon.

28th. The Very Rev. J. A. Kinsella and Rev. Mr. Hoey left on board the same boat on their way to Detroit.

29th. The Rev. Mother Agatha O'Brien returned from Galena, accompanied by Rev. Mr. McElhearne.

July 1st. Nothing particular.

4th. Morning wet; fine about 9 o'clock. The day passed off pleasantly. Children enjoyed themselves; no accident.

5th. Received letters to-day from France and Rome. Dispensation granted by the Holy See to the Sisters of Mercy. Gave Rev. Mr. Carius a letter of permission to-day to attend New Strasburg, a German settlement.

9th. Received a letter from the Bishop of Kingston, Canada.

10th. Rev. Mr. Kopp came to Chicago. Rev. Mr. Morgana left for Naperville. Rev. Mr. Ingoldsby arrived from the mission.

11th. Gave Rev. Mr. Sheffer his exit, also Rev. Mr. P. K. Scanlan his—sent to Ottawa to Rev. Thos. O'Donnell.

12th. Mr. Donohue, a student, arrived to-day from Ireland.

19th. Appointed Rev. Mr. Pendergast as assistant Pastor of the congregation of Peoria, etc., with Rev. Mr. Rainaldi. Rev. Mr. McElhearne left to-day for Galena with two postulants for the house of the Sisters of Mercy, Catherine Sloan and Mary Maher.

31st. Feast of St. Ignatius. Appointed Rev. Mr. Kopp, Pastor of St. Joseph's German church, on Chicago avenue.

August 1st. University boys out boating with the President and many Priests; all returned safe.

7th. Bishop Timon passed through this city on his way to Buffalo.



The Very Rev. Father McMahon from Kentucky, with a Priest from the same place, remained here for a few days.

8th. Gave the last Sacrament to Mrs. Gregg, wife of the Hon. L. D. Gregg, Senator of this State. Mrs. Gregg departed this life about 7 o'clock P. M. this evening. Some Jesuits arrived from Europe this evening on their way to St. Louis; they are from the Tyrol.

10th. Mother Agatha left for Galena to see Sister Gertrude. Died, on the night of the 14th, at the Convent of St. Mary of the Sisters of Mercy, in the city of Galena, in this State, the saintly Sister Gertrude McGirr, in the 22d year of her age. Sister Gertrude was a native of Philadelphia, and was one of that small colony that came about two years ago from Pittsburgh to the late, much lamented Bishop Quarter and was professed by him. Never have we witnessed such a death as that of Sister Gertrude, so much resignation, such piety, such confidence in the mercy of God.

May she rest in peace.

August 15, 1848. Paid for the house in Galena, and made the deed to the Sisters of Mercy. The amount I paid was \$3,000, the rest paid by the people, with the exception of \$150, which I paid myself. Mother Agatha has the deed and all the papers belonging to it. It is the property of the Sisters now.

18th. Visited the congregations of New Dublin, Freeport and Rockford; found all things going on well.

19th. Saw the Priest of Elgin; heard good accounts of his congregation. Rev. Mr. Bradly arrived from Buffalo and went out to see his nephew to Little Fort the same evening.

21st. Appointed Rev. Mr. M. Maraqua pastor of Shoal Creek in this State; sent Rev. Mr. Copp to inform him of his appointment; wrote to Shoal Creek on this day for Rev. Mr. Gung.

3d. Received to-day a letter from Rev. Phil. Conlan, of Springfield, in this State. Very satisfactory indeed. The debt of Springfield Church paid off, and all things going on well. The poor Bishop used to call Rev. Mr. Conlan "his faithful Phil," and justly.

September 2. Bought to-day the eight lots on which St. Patrick's Church now stands, on the west side of the river. Mr. J. Y. Scammon bought them in for me from the Canal Trustees; no opposition in bidding, only on one lot; one-fourth of the purchase-money is to be paid down, and one year's interest on the whole of the remaining sum; two years for the remaining sum to be paid; the lots will cost over \$3,000. I will have to borrow the money.

2d. Rev. J. A. Schiller, of New York, arrived here this evening on his way to St. Louis; started on the evening boat, so did not stop.

26th. Paid on this day to Robbins & Newberry, \$2,180 for the block of land opposite the University of St. Mary of the Lake, leaving \$1,000 yet due, at interest of 6 per cent. this block was purchased by the Bishop for the University shortly before his death, and he paid at the time of the purchase \$1,000 down; the block cost \$4,000.

27th. I received to-day a letter from the Archbishop of Baltimore, stating that I have been appointed Administrator of this Diocese by the Holy See, and quoting the part of the Cardinal's letter, for which he says that I have all the jurisdiction except what is proper for the Episcopal character. Paid to Mr. Burch, to-day, \$1,047, for the lots on which St. Patrick Church stands.

28th. -|-Rev. Hugh Brady, Pastor of Paris and Marshall, died at Milford, in this State, on the 25th of this month on his way to Chicago. I left this place on this day (28th) of this month, to see to his affairs, in company with Rev. Mr. Ingoldsby, Pastor of Joliet. Rev. Mr. Ingoldsby took out letters of Administration for Rev. Mr. Brady's estate.

October 2, 1848. Left Paris on the 2d to visit the lower part of the Diocese.

7th. Arrived in St. Louis; Archbishop not at home; saw the different Missions; found all in good order.

November 1st. Arrived in New York, and said Mass at St. Andrew's Church.

2d. Saw Bishop Hughes this morning, who was very kind.

3d. Settled all my business in Williamsburgh; left New York for Chicago and reached here the 12th.

16th. The clergymen from different parts of the Diocese met to-day for Conference, which was held in the house of the Bishop. The same tract and questions to be taken up at the next Conference.

December 1st. Snow-storm all day; weather very cold and disagreeable. There is nothing very remarkable.

3d. First Sunday of Advent. Sent on this day the Rev. Denis Dunne, Deacon, and the Rev. Mr. Henry Coyle, Subdeacon, to Detroit, to Bishop Lefevre, to have them ordained Priests for this Diocese. They went in the evening stage from this place, as the boat was not running to St. Joe. The night was stormy, snowing and unpleasant. May God send them safe and give them His grace.

5th. Had a letter this morning from Rev. Mr. T. Fischer, a former Priest of this place. I wrote to him to St. Louis, appointing him to the congregation of Highland, in this State. I also wrote to the Archbishop of St. Louis, who is kind enough to act as Vicar General.

8th. It is snowy, disagreeable weather; the winter so far is said to be the severest that has been in many years.

14th. Received a letter this morning from the Most Rev. Archbishop of Baltimore, stating that Very Rev. J. Van de Velde, of St. Louis, is appointed Bishop of Chicago in the place of my brother, the Right Rev. Dr. Quarter. Glory be to God! May his Episcopal reign be such as will give glory to God and peace to the church is all I have to say; I rejoice, however, that the Very Rev. Mr. Van de Velde is the person appointed.

15th. The Rev. Henry Coyle and the Rev. Denis Dunne returned this evening from Detroit. These two young gentlemen had been raised on last Sunday (the 10th) to the Holy Priesthood by the Right Rev. Bishop Lefevre, of Detroit, at the request of the Administrator, the Very Rev. W. J. Quarter. No news as yet from any quarter; all on the alert and all anxiety about the new Bishop. God send that his reign may be a pleasant one to him and a useful one for the church!

17th. Third Sunday of Advent. The Rev. Denis Dunne said his first Mass at 7 o'clock this morning in the Cathedral, assisted by the Very Rev. W. J. Quarter. He preached, at the 10 o'clock Mass, on the love of God. His sermon was good and well delivered for a young priest. The Rev. Henry Coyle sang his first Mass at 10 o'clock to-day, assisted by the Very Rev. W. J. Quarter. Rev. Mr. Coyle is a good singer, and got through well. May God protect them both and give each a long life of usefulness.

28th. Holy Innocents. On this day, in the Convent chapel in the city, Mary Mullholand and Ellen Reilly were professed and made their last vows as Sisters of Mercy. The Very Rev. W. J. Quarter officiated, and the Rev. P. Donohue preached. The name of the former in religion is Sister Francis De Sales; the latter, Sister M. Theresa.

29th. Received a letter to-day from the Archbishop of St. Louis. Rev. Mr. Scanlon buried this morning. He departed this life yesterday, the 28th. The Rev. Messrs. McLaughlin, Donohue and Dunne, assisted at the funeral.

Sunday, the last day of the year 1848. The Rev. Henry Coyle preached his first sermon on this day in the Cathedral. The Very Rev. W. J. Quarter preached in the evening. Many are the curious things what happened this year. But amongst them all the most to be lamented is the death of our poor Bishop. Oh! he was well this day twelve months. But, alas! he is gone. Oh! the world, what is it? Why should we set our hearts upon it? May God have mercy on my poor brother's soul.

January 1, 1849. Four of the Sisters of Mercy renewed their vows this morning. It was solemn, indeed. Nothing else remarkable to-day. Wrote to the Archbishop of St. Louis.

2d. Nothing very particular to-day.

3d. Cold; good sleighing. The sleigh-bells are ringing merrily to-day.

6th. The Epiphany of our Lord; a large congregation and many communicants. Mass at 9:30 o'clock. Day very cold.

7th. Sunday within the octave. The Very Rev. W. J. Quarter announced a meeting of the C. T. and B. Society for to-morrow evening, appointing the Rev. P. J. Donohoe to take charge of it in the future. Rosary Society met in the evening. All things going on well.

14th. The Rev. Denis Dunne appointed to-day as assistant pastor of St. Michael's Church in the City of Galena, with the Rev. Mr. McGorisk pastor.

15th. It is announced in the *Pittsburgh Catholic* that the Very Rev. Mr. de St. Palais is to be consecrated Bishop of Vincennes to-day by the Archbishop of St. Louis, the most Rev. P. R. Kenrick. Second Sunday after Epiphany, feast of the holy name of Jesus. The Rev. Mr. Dunne preached his second sermon in the Cathedral to-day. The Rev. Mr. Coyle left for Little Fort to assist the Rev. Mr. Keane.

16th. Received a letter this afternoon from the Rt. Rev. Bishop Van de Velde—the first that he has written to this place since his nomination to the See of Chicago.

18th. Rev. Mr. Kennedy arrived to-day from Galena. Wrote to-day to St. Louis. Weather very cold.

24th. Died, this morning, "Catherin Cassidy," for seventeen years housekeeper to the Right Rev. Bishop W. Quarter. May her soul rest in peace. She died a most happy death, perfectly resigned to the holy will of God.

31st. On this day the children of the Convent had their quarterly exhibition. It was truly delightful to witness the improvement of all. Many of their parents and citizens were present, and all left highly pleased, for every piece that was acted was done to admiration and gave the greatest satisfaction. Truly it may be said that the Good Sisters of Mercy are a blessing to Chicago and to the Diocese. Oh, if he who was the founder of the establishment was here to-day, how he would rejoice! But he was not forgotten. May the Lord have mercy on him.

February 6th. Received a letter to-day from Right Rev. Van de Velde, Bishop-elect of Chicago. Will leave here to-morrow morning for St. Louis, to be present, if possible, at the Consecration. Weather very cold.

11th. The second Bishop of Chicago, the Right Rev. Dr. Van de Velde, was consecrated February 11, 1849, in St. Louis, by the Most Rev. Archbishop Kenrick.

18th. Sunday the Right Rev. Dr. Van de Velde gave confirmation for the first time in his Diocese in the Catholic Church of Alton. He preached twice on that day. The Very Rev. W. J. Quarter and the Rev. Michael Carroll, the pastor of the congregation of Alton, were present on the occasion. The Bishop's sermons were both learned and practical. On Monday, the 19th, the Bishop left Alton for St. Louis, accompanied by the Rev. Mr. Carrol. The Very Rev. Mr. Quarter left on the same day for Chicago.

20th. Received a letter from France to-day.

22d. Wrote to the Right Rev. Bishop Van de Velde; sent him letters to St. Louis.

23. Had a letter to-day from the venerable Father Badin, the first Priest ordained in the United States.

March 6th. Election of city officers to-day; all went off quietly. Mud enough.

7th. Sent two letters to-day to Bishop Van de Velde, directed to the University of St. Louis; the other from Cincinnati; gave \$50 to pay for new building to Very Rev. Mr. Kinsella.

12th. This day will be long remembered in Chicago. Great has been the loss of property on account of the freshet in the river; almost every vessel in the harbor more or less injured; many totally destroyed, and it is said that many lives are lost. Sent a letter to Bishop Van de Velde to-day from Kentucky; sent him the papers giving an account of the destruction by the floods.

19th. St. Joseph day. The first steamboat left the harbor this morning for the lower lakes.

25. Passion Sunday. On this day twelve months my poor brother, the first Bishop of Chicago, departed this life. Passion Sunday was on the tenth of April last year.

26th. Ellen Donovan, from New York, received the White Veil in the Convent of the Sisters of Mercy. Her name in religion is Sister Mary Martha.

27th. There was an Anniversary Mass this morning for the repose of the soul of the Right Rev. Dr. Quarter, first Bishop of Chicago. The new choir did well, the church nearly crowded.

30th. On Friday, the 30th, the Right Rev. Dr. Van de Velde arrived in Chicago from St. Louis.

April 1st. "Palm Sunday." Bishop Van de Velde took possession of his See.



## THE RIGHT REV. JAMES OLIVER VAN DE VELDE, D. D., SECOND BISHOP OF CHICAGO.

The loss sustained by the Diocese of Chicago in the death of Bishop Quarter was not irreparable, though the sudden taking away of a life of active usefulness was a heavy blow to this young Church. There was no stoppage of the good work, and the vacancy was soon filled. The arrival of Bishop Van de Velde as successor to Bishop Quarter was hailed with delight by the Clergy and laity of Chicago.

James Oliver Van de Velde was born, April 3, 1795, near Termonde, Belgium. His parents enjoyed high social rank, and were notably distinguished for their piety and services to the Church. He received his early education from a worthy French clergyman, who had found a refuge during the French Revolution in the home of a relative of young Van de Velde, who lived in the village of St. Armand, in Flanders. The pious man soon discovered strong personal characteristics in his youthful charge, and noticing under a noble bearing and an admirable character a singular piety, and particular devotion to the Mother of God, he prudently encouraged him, and taught him that "no work was so worthy of man as the service of God, his creator; no example so worthy of emulation as those of apostles, martyrs and confessors; no place so attractive and so beautiful as the courts of the house of God." Under the inspiration of such a preceptor young Van de Velde made rapid progress in learning and piety.

He retained through life a lively remembrance of the instructions received from this pious priest, and, when a Bishop, he would frequently in his remarks to children speak of him, and tears would come to his eyes.

The effects of the French Revolution were sadly felt in Belgium during the youthful days of James Van de Velde. The appalling changes and sickening horrors enacted by the "Reign of Terror" were everywhere bringing forth fruit, and the Catholic Church in his beloved Flanders underwent severe trials. His family suffered great reverses, and thus it was, that, though at the age of fifteen he was sent to a boarding school in the vicinity of Ghent, he was compelled to leave it and engage in earning for himself a living.

His proficiency in languages and his many talents soon found employment for him, and for several years he taught Latin, Greek, French and Flemish, besides he gave himself to the study of German and English which proved in after years of such great usefulness to him in the American Missions.

During this time he never relinquished the pious practices of his youth, in fact, though surrounded by the most evil influences that beset

the path of a young man of those days, in the midst of elements most hostile to his Faith, he not only never wavered in his fidelity and love of virtue, but he took special delight in teaching others the truths and practices of Holy Church. He developed into a most gifted writer, and young Van de Velde's literary productions were much sought after and read with intense interest.

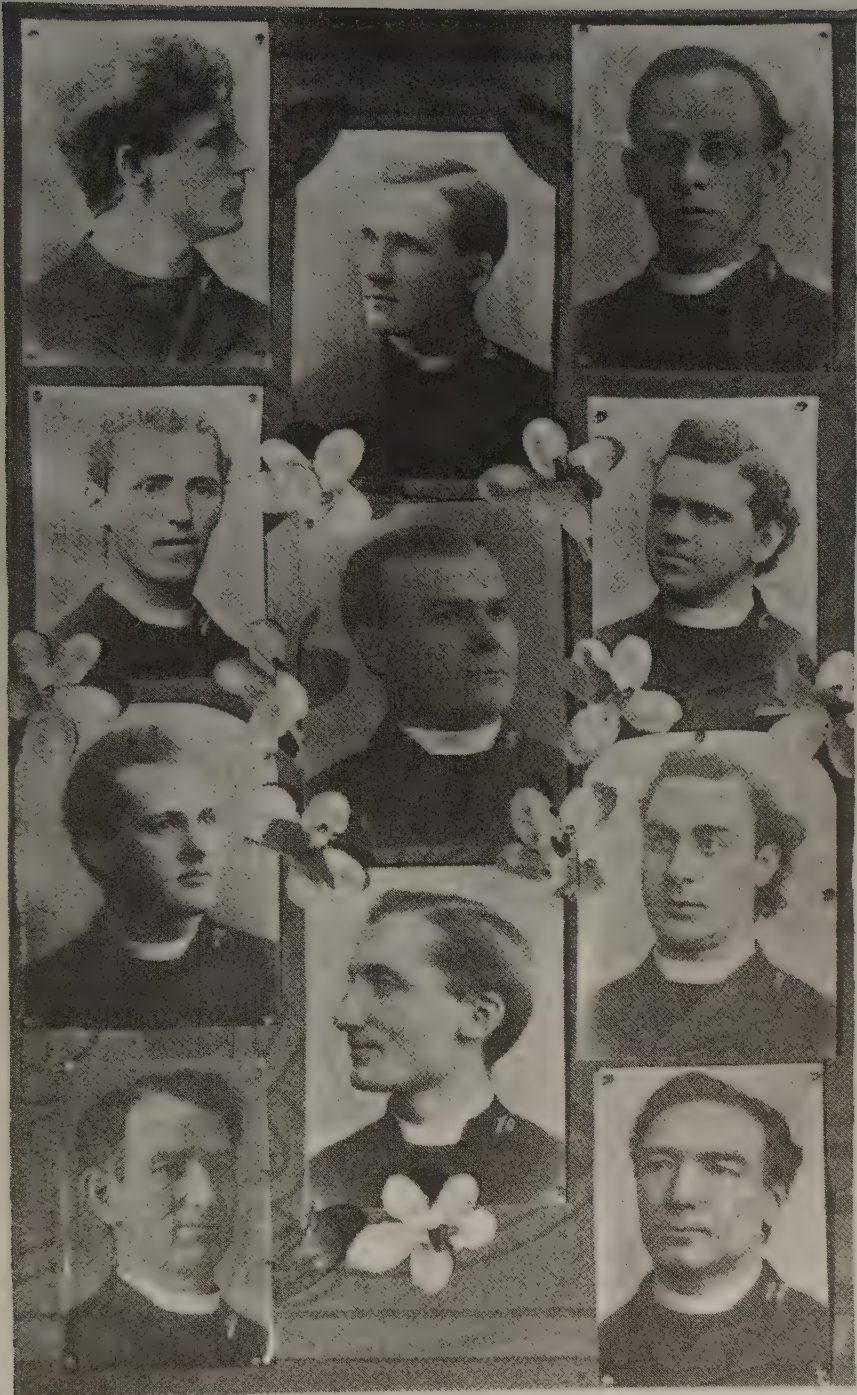
His wonderful display of talent, his reputation for learning in one so young, soon brought him under the notice of the learned M. Verlooy, director of the Seminary of Mechlin, who offered him the professorship of languages in his institution, which, after serious deliberation, young Van de Velde was induced to accept. When a boy he often manifested a strong desire to be an apostle, to go among the heathens in far-off lands; and he afterwards said, that it was one of the reasons why he applied himself so earnestly to the study of languages. This step was the turning point of his life.

His determination of entering the ecclesiastical state had received a new impetus, and though he felt that he would not be able to carry out immediately his purpose he nevertheless was unchanged in the object of his life.

While filling the professorship of languages in the Seminary, he did not neglect to pursue his studies for the ministry, in which he was ably assisted by the Superiors of the Mechlin Seminary. In 1817 Father Charles Nerinckx, the renowned missionary of Kentucky, on his return visited the different Seminaries in Belgium for the purpose of obtaining young laborers in the Missions of America. Among others he went to Mechlin, and in glowing terms described the great need of missionaries, the vast field that was opening up for Holy Church, and the great reward in store for those who would devote their lives to God's Holy cause. Young Van de Velde heard him with undisguised pleasure, and soon was on his knees before the venerable missionary, humbly offering his services.

Father Nerinckx gladly accepted the offer, and young Van de Velde's name was placed on the list of those who were to leave for the missions in America. It is a noticeable fact that as the family ties had been severed in his youth he had not to undergo the experience of those who for the first time leave their kindred and their homes for foreign missions he could therefore give himself to preparations for a speedy departure, which took place May 16, 1817.

On his arrival at Baltimore he went to St. Mary's Seminary, it being necessary for him to go there so as to recuperate from a severe accident he sustained on the vessel during the voyage across the Atlantic, and notwithstanding the importunities of Father Bruté, Superior of the Seminary,



1. Rev. J. T. O'Callaghan.    2. Rev. J. M. Genuit.    3. Rev. J. B. Schutte.    4. Rev. J. C. McCormick.  
 5. Rev. N. J. Mooney.    6. Rev. M. O'Sullivan.    7. Rev. A. L. Granger.  
 8. Rev. J. Aylward.    9. Rev. R. Dunne.    10. Rev. J. F. Rutgershoff.    11. Rev. J. Kirsch.





who urged him to stay with him, as soon as he was able he proceeded on his journey to Georgetown College. He never changed a resolution he had made years before, that, being called to a religious life, he would become a follower of the Great St. Ignatius, and enter the society of Jesus, as by this means all the aspirations of his life would be accomplished and he could give himself to that career of usefulness in the "courts of God" that would satisfy his most earnest wishes.

Father Nerinckx had prepared the way for him, so that when he reached Georgetown he was welcomed with open arms by the Superior, Rev. Anthony Kohlman, and without any delay he entered the novitiate that has been for a century the nursery of so much priestly learning and piety and so beneficial to the Catholic Church of America.

The life of a novice is hidden from the world. It is a life of probation, a life of training, a life of prayer, it is a life of close application to study, so that after two years the candidate for further advancement is well prepared and ready to take hold of the studies of a holy calling. Young Van de Velde passed the two years of the novitiate and six years in the study of Divinity to the great satisfaction of his superiors. In 1827 he was notified to get ready for his ordination to the Priesthood, which took place in the Cathedral of Baltimore, September 25th of the same year. A holy joy filled his soul on the day he said his first Mass, and he frequently alluded to this happy day in his conversations with the altar boys of St. Mary's Cathedral, Chicago. He remained four years longer at Georgetown, filling the office of chaplain to the Convent of the Visitation and taking a finishing course in moral and dogmatic theology during the first two years, and after that he was placed in charge of the Missions of Rockville and Rock Creek, Montgomery county, Maryland. In 1831 Father Van de Velde was transferred to the West, and appointed professor of belles-lettres and mathematics in the new college established by the Jesuits in St. Louis. In 1833 he was promoted to vice-presidency of the University of St. Louis which had received its charter this year from the Legislature of Missouri. In 1840 he was made President of the University. In 1841 he was sent to Rome to represent the Vice-provincial of Missouri in the meeting of procurators of the Jesuit order assembled at Rome. On his return to St. Louis he resumed the duties of President of the University. In 1843 he was Vice-provincial of Missouri. Father Van de Velde took front rank at this time among the great ecclesiastics of the Church in America. He soon enjoyed the well earned fame as an eloquent preacher a profound theologian, a versatile writer, and he was looked upon as one of the most brilliant exponents and defenders of the Faith in the West. His striking reality and simplicity of character, set off by a strong dash of



humor, his good sense and considerateness, his gentleness and evenness of temper, veiling unquestionable seriousness of purpose won all hearts. He spared no personal efforts for the amelioration of the Indians whose spiritual interests were looked after by the Jesuit Fathers. In this work he found a consummation of his early ambition, and he looked forward to a visit to the various Indian missions with unqualified pleasure. Father Van de Velde, on the recommendation of the Bishops of the United States, was appointed by the Holy See to succeed Bishop Quarter in the See of Chicago. Archbishop Eccleston received the letters of appointment, December 1, 1848 and sent them immediately to the Archbishop of St. Louis. Bishop Van de Velde's diary gives a full account of him from this date until he left the Diocese of Chicago for Natchez.

#### DIARY.

On the 11th the writer of this, Rt. Rev. James Oliver Van de Velde, received Episcopal consecration in the Church of St. Francis Xavier, attached to the St. Louis University, at the hands of the most Rev. Peter Richard Kenrick, Archbishop of St. Louis, assisted by Right Rev. Richard Pius Miles, Bishop of Nashville, and Right. Rev. Matthias Loras, Bishop of Dubuque. Right Rev. Dr. Marlin Spalding, Bishop of Langone, in *partibus infidelium*, coadjutor of Louisville, preached the consecration sermon, and the Very Rev. John A. Elit, Provincial of the Society of Jesus, acted as Archdeacon and Notary Apostolic. The Archbishop and all his officers and all the Bishops present were vested in purple, it being Sexagesima Sunday, except the Bishop elect to be consecrated, who was vested in white trimmed with gold. An immense crowd attended. Every part of the Church was thronged, and it is supposed that between three and four thousand had to return, not being able to enter the Church. One of the galleries gave a crash during the ceremony and bent several inches, forming a curve, but sprang back to its original position when the weight on it was removed. The ceremony lasted more than four hours.

Feb. 18th. The newly consecrated Bishop administered the Sacrament of Confirmation at Alton, Madison county, to thirteen persons, and preached at High Mass and Vespers. The weather was intensely cold, and many who lived out of town were unable to attend.

On Sunday, Feb. 25, the Bishop gave Confirmation at Belleville, St. Clair county, to twenty-eight persons, of whom two were converts. It had thawed nearly the whole of the preceding week, and the roads were almost impassible. The carriage which was sent out on Friday to St. Louis to take out the Bishop could not reach one-half the distance. The

omnibus vehicle did not run on Saturday and the Bishop had to leave St. Louis on Sunday morning, after celebrating Mass, and found an omnibus on the Illinois side of the river which left about 9 o'clock and reached Belleville about 2 o'clock, P. M. The people who attended in crowds at high Mass had many dispersed; the bell was rung for Vespers, after which the Bishop gave Confirmation.

On Monday, Feb. 26th, the Bishop left in an open wagon for Germantown, Clinton county (called Shoal Creek Settlement), where he arrived at nightfall, and was met at a distance of about three miles by fifty-two horsemen, and at the Church by the Rev. M. Marogna. On the following day the Bishop gave Confirmation to 103 persons and preached in German, and on the 28th left for Libory Settlement; sixty horsemen came to meet him at the crossing of the Oka or Kaskaskia river, and when in the neighborhood of the Church the Rev. Mr. Ostlangenberg appeared at the head of a long file of men and women, followed by all the children that had been prepared for Confirmation.

On Thursday, March 1st, the Bishop administered Confirmation to twenty-five persons in the small log Church at Liborius, where he preached in German at the High Mass, and also said Mass next day. Arrangements were made to build a new brick Church, 80 by 40 feet, and 20 feet high, with four windows on each side, each 10 by 5, with semi-circular heads. Permission was also given to build a frame Church, 44 feet long by 26 wide, and 16 high, at Fayetteville, St. Clair county, on the bank of the Oka or Kaskaskia river.

On Saturday, March 4th, the Bishop was to have left for Prairie du Long, having promised to give Confirmation in St. Augustin's Church on Sunday, and on Monday, Tuesday and Wednesday at O'Hara's settlement at Centreville and Waterloo, but the bad state of the weather and of the roads, which were impassible, rendered it scarcely possible to travel. He was, therefore, compelled to remain at Oka or Libory Settlement till Monday—not being able for want of a chalice and of wine to celebrate Mass on Sunday or the following day—when with much difficulty he returned to Belleville in a four-horse wagon.

On Tuesday, 6th of March, the Bishop returned to St. Louis in an omnibus, the first that had ventured to make the trip for the last ten days; four times did the leading horses break their gears, twice was the wagon buried up to the axle-trees in the mud, and a yoke of oxen used to pull it out; when in sight of the river the axle-tree broke in twain. It had taken more than eight hours to travel the distance of fourteen or fifteen miles.

On Thursday, 8th of March, the Bishop started for Quincy, where he arrived very early in the morning of Saturday. Several ill-disposed

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persons belonging to the German congregation came with petitions and complaints which the Bishop disregarded, as they had held meetings for the purpose of managing the temporal affairs of the Church and at one of those turbulent meetings had elected trustees and appointed officers, all which had been done before the Bishop had been consecrated—or rather before it was known that he would actually become Bishop of Chicago. The proceedings of the meeting, together with the constitution and by-laws of the pretended Board of Trustees, were sent on to the Bishop, who was supposed to be then already in Chicago and were transmitted to him at St. Louis, where he received them. He paid no regard to them, nor to a telegraphic dispatch sent to the Bishop of St. Louis, requesting the Bishop to repair immediately to Quincy; but he (the Bishop) wrote on to the Rev. Mr. Brickwedde, their pastor, disapproving of all that had been done, and promising to visit Quincy in a few days. A deputation then waited on Rev. Mr. Brickwedde and declared that they were willing and ready to submit to whatever the Bishop should decide; this, however, was but a shift, as they afterwards showed by their conduct that they were determined not to submit unless in case the Bishop sanctioned their proceedings—or at least their views.

On Sunday, 11th of March, the Bishop said Mass and gave Confirmation in the German Church of St. Boniface, to forty-one persons, (this church, a large brick building, 104 by 60 feet, and the number of Catholics attached to it amounts to more than 2,000).

At High Mass he preached in English and gave Confirmation in the English Church to about forty persons, of whom several were converts.

He sang Vespers and preached in German in the Church of St. Boniface. After Vespers, he appointed four good Catholics as a committee, when the turbulent members left the Church in a very unbecoming manner.

At night the Bishop again preached and gave benediction in English. After the service, when past nine o'clock, some of the turbulent members of St. Boniface Church, who had held a meeting at some beer house or tippling shop, again came to annoy him.

On the 13th the Bishop left for St. Louis. All appeared quiet, but two days after Rev. Mr. Brickwedde, who had been much amazed by the turbulent Germans, packed up all his affects and set out for St. Louis. He was thence sent two terms to the Oka or Libory Settlement.

On Thursday, the 15th of March, the Bishop gave Confirmation to thirty-three persons at Cahokia, preached in French, and assisted at High Mass. Many of the creoles had turned out with their guns and were firing salutes, which frightened the horses. On leaving the village

in the evening, the Bishop's horses plunged and reared at the firing and the Bishop was thrown out of the wagon and seriously hurt.

On Friday, the 16th of March, the Bishop administered Confirmation at the French Village to about fifty persons and preached in French and English. The pastor, Rev Father Busschotts, preached in German.

On Sunday, the 18th, the Bishop celebrated pontifically in the Church of St. Francis Xavier attached to the St. Louis University. An immense crowd attended. The Very Rev. John A. Elet, V. Provincial of the Society of Jesus for the West, delivered an eloquent sermon on Apostolic Succession.

On Tuesday, the 20th of March, the Bishop left St. Louis for Chicago. He visited Peoria on the way and arrived at Peru and La Salle on Friday morning, where on Passion Sunday (25th) he gave Confirmation to about thirty-five persons, and preached at the last Mass in English.

On Tuesday, the 27th, the Bishop left La Salle and arrived at Ottawa, where he said Mass next day, and after dinner left for Joliet—reached Morris at night and there performed a baptism.

On Tuesday night the Bishop reached Joliet, where he said Mass on the following morning, and after Mass left with Rev. J. Ingolfsby for Chicago, where he arrived on Friday night, 30th.

April 1st being Palm Sunday, the Bishop was installed by the Very Rev. W. Quarter and the rest of the Clergy. He assisted and preached at High Mass and celebrated Vespers in the evening. He again preached at night preparatory to a Retreat which was given to the people on the three following days. A discourse analogous to the occasion was delivered by the Bishop every morning and evening; the Very Rev. W. Quarter and Rev. Mr. Donohue gave the Meditations; and though the weather was very unfavorable, the exercises were very well attended.

4th. On Wednesday, and the two following days in the evening, the Tenebræ were chanted. On Thursday morning the oils and Holy Chrism were blessed by the Bishop who celebrated in Pontificals on the three days.

7th. On Holy Saturday Mr. Laurence Hoey was ordained Deacon; Patrick Byrne and John A. Hampston received Minor Orders and Sub-deaconship; Bernard Rodehan and Jeremiah Tracy received Minor Orders, with Peter Baltes; Mr. Rodehan having first received the Tonsure.

April 8th being Easter Sunday, the Bishop celebrated in Pontificals and preached on the Resurrection. In the afternoon he also officiated pontifically at Vespers.



12th. Miss Mary Ann Ryan received the White Veil at the hands of the Bishop in the Chapel of the Convent, and took the name Mary Catherine.

15th. Low Sunday, between eighty and ninety children made their first Communion at the 8 o'clock Mass, celebrated by the Bishop. After Mass the Sacrament of Confirmation was conferred on 205 persons, of whom 139 were females and 76 males, 13 of them were converts, among whom was the Hon. Mr. Gregg. It is supposed that about 500 persons approached the Holy Table on this day, several of them Canadians, who had made their Confessions to the Bishop.

19th. —Received a letter from Rev. J. G. Allemann, announcing the death of Rev. James Griffith, which took place at Nauvoo on the 5th inst., after a lingering disease. He had been ordained Priest for this Diocese by Rt. Rev. Bishop Quarter on the fifteenth of October, 1845.

21st. Rev. P. Connolly sent to Bourbonnais Grove to supply the place of Rev. H. Courgault during his absence, the latter having obtained permission to visit Canada, for the purpose of raising funds for building a church. Rev. Mr. Kopp to go to Naperville and Joliet in order to give the German Catholics a chance to make their Easter duty; Rev. Mr. Jung just arrived from New Strasburg to take his place during his absence—say for a month.

22d. On this day, second Sunday after Easter, at the 8 o'clock Mass conferred the Holy Order of Priesthood on Laurence Hoey, ordained Deacon on Holy Saturday. He is to remain at the University and take charge of the Canadian Catholics in and about the city.

23d. Appointed Rev. Thomas Kennedy to take charge of the congregation of Nauvoo, Fountain Green and St. Augustine; sent Rev. James Kean to Alton to pursue his theological studies and assist Rev. Michael Carroll. At 6 o'clock P. M. left for Pittsburgh and Baltimore, via New Buffalo and Detroit, on steamboat "Sam Ward;" Mother Agatha, Superior of the order of Mercy, being recalled by Bishop O'Connor, of Pittsburgh, accompanied the Bishop to the latter place.

26th. The Bishop reached Pittsburgh about 8 o'clock P. M.

29th. Third Sunday after Easter, the Bishop preached at the Cathedral in Pittsburgh, and after Vespers gave confirmation to forty-eight children and adults.

30th. Left for Fredericktown, Philadelphia and Baltimore.

May 2, 1849. The Very Rev. W. J. Quarter left Chicago for Galena, in company with the postulants for the Convent of Mercy.

6th. Fourth Sunday after Easter, solemn opening of the Provincial Council; present, two Archbishops and twenty-two Bishops; sermon by the most Rev. Archbishop of St. Louis.



7th. Arrived: the Bishop of Little Rock, Rt. Rev. Dr. Byrne.

10th. Second public session of the Council; present, two Archbishops and twenty-three Bishops; funeral service for the late Bishops Fenwick, of Boston; Quarter, of Chicago, and Bazin, of Vincennes; funeral oration by Bishop Purcell, of Cincinnati.

13th. Fifth Sunday after Easter, solemn session closing the Council; sermon by Bishop Hughes, of New York.

14th. In the evening the Bishop left for St. Mary's in company with the Catholic Friends' Society, a large band of musicians, the choir of the Cathedral and many respectable citizens of Baltimore.

15th. Celebration of the anniversary of the landing of Lord Baltimore and his companions at St. Mary's; Mass by the Bishop of Chicago, assisted by the Revs. F. F. Brocard, Elet and Young; sermon by Bishop M. Spalding, of Louisville; prayer on the platform outside of the church by Rev. Dr. C. C. Pise; oration by Z. Collins, secretary, of Baltimore; dinner at Rev. J. Carbery's, at the St. Inigoe's mansion; visit to the ancient site of St. Mary's city; speeches by Rev. Drs. Ryder, Pise, Mr. Y. C. Lee and others. The Bishop left St. Mary's for Washington City on the steamboat "Baltimore," chartered by the Philodemia Society and president and professors of Georgetown College.

16th. The Bishop arrived at Georgetown College.

17th. The Bishop visited the President of the United States in company with Very Rev. F. Elet and Rev. Dr. C. C. Pise; assisted at High Mass in St. Patrick Church; dined at Rev. Mr. Van Horzig's, and left in the evening for Baltimore with Archbishop Eccleston, Father Elet and Dr. C. C. Pise.

18th. Left Baltimore for Pittsburgh with Bishop Purcell, Very Rev. F. Elet, and Rev. James Wood, of Cincinnati.

22d. Spent Sunday in Pittsburgh and left in the evening for Wheeling and Cincinnati.

23d. Arrived in Cincinnati early in the morning and left in the afternoon for Detroit. Visited Sandwich. Met Bishop Henni of Milwaukee.

25th. Early in the morning arrived Bishop Lefevre of Detroit, who it was feared for some days had perished on the steamer Empire, which was wrecked on 17th inst. (Ascension-day), at 10 o'clock P. M., between New York and Albany. Narrow escape of Bishop Lefevre, saved in the yawl. The Bishop (of Chicago) left in the morning with Bishop Henni and Rev. Mr. Heiss by railroad for New Buffalo.

26th. The Bishop arrived at Chicago about 9 o'clock A. M.

27th. Feast of Pentecost—celebrated Pontifically.

28th. Sent *excat* to Rev. John Brady, now in the Diocese of Hartford, Connecticut.

FIRST PASTORAL.

James Oliver Van de Velde, By the Grace of God and the Appointment of the Apostolic See, Bishop of Chicago, to the Clergy and Laity of our Diocese, Grace and Peace from God the Father and from our Lord Jesus Christ.

*Venerable Brethren of the Clergy and Beloved Children of the Laity:*

Reluctant as we felt to take upon ourselves the awful responsibility of the Episcopal office, we have been compelled to yield to the injunctions of his Holiness, our present persecuted Pontiff, and to accept the appointment in compliance with what, in our regard, we considered the express will of God, hoping that the Dispenser of all good gifts will grant us grace and strength to discharge the arduous duties of the sacred station to which He has been pleased to call us, and placing all our trust in Him who ever supports such as are willing to promote his greater glory by co-operating with Him in the salvation of souls. To you, venerable brethren of the Clergy, we look for aid and consolation. A vast field is opened to your zeal and exertions. You are to be "our joy and our crown." We, therefore, with the Apostle, "beseech you that you walk worthy of the vocation in which you are called with all humility and mildness; for to every one of us is given grace according to the measure of the gift of Christ; feeding the flock of Christ which is among you; being strong in the grace which is in Christ Jesus; preaching the word; being instant in season and out of season; reproofing, entreating, rebuking, with all patience and doctrine." But in order that you may derive ample spiritual fruit from your labors; that your exhortations and toils may produce the wished-for effects, we exhort every one of you individually "in all things to show himself an example of good works, in doctrine, in integrity, in gravity, in sound speech unblamable, that he who is on the contrary part may be afraid, having no evil to say of us:—in all things exhibiting yourselves as the ministers of God in much patience, in tribulation,—in the word of truth, in the power of God;—being made a pattern to the flock from the heart." And as for you, our most beloved children of the Laity, you, too, are destined to gladden our heart by your faith and piety. Your docility and your filial affection towards the spiritual guides whom God has placed over you to conduct you in the paths of salvation, are to lighten the burden of responsibility which for your sakes they have assumed. They are, in your regard, the Ministers of God and the Ambassadors of Christ, and have been endowed with power



1. Rev. A. Wendel, O. S. B.
2. Rev. W. Hein, O. S. B.
3. Rev. P. Neuzil, O. S. B.
4. Rev. W. Kozarnik, O. S. B.
5. Rev. M. Elsesser, O. S. B.
6. Rev. P. Freidrich, O. S. B.
7. Rev. U. Huber, O. S. B.
8. Rev. P. Wittmann, O. S. B.
9. Rev. B. Riss, O. S. B.
10. Rev. V. Kohlbeck, O. S. B.





from on high to direct you in the ways of justice and peace. Listen, therefore, to their exhortation, and strive to reduce them to practice. "Do not conform to the spirit of the world, but cast off the works of darkness and put on the armor of light; walk honestly as in the day; not in rioting and drunkenness; not in chambering and impurities; not in contentions and envy; but put ye on the Lord Jesus Christ. Let your conversation be worthy of the Gospel;—because the eyes of the Lord are upon the just and his ears unto their prayers; but the countenance of the Lord is against them that do evil things." Be united among yourselves and charitable towards all mankind. "Love your enemies; do good to them that hate you; pray for them that persecute you."

Firmly adhere to your holy religion and faithfully practice its precepts. Forgive and bless those who revile you on account of the faith which you have inherited from the Saints, and "hold to the traditions which you have learned,—that you may not now be children tossed to and fro and carried away by every wind of doctrine." Avoid lying teachers that bring in sects of perdition—speaking swelling words of vanity—promising men liberty when they themselves are slaves of corruption. "Be assiduous in the frequentation of the Sacraments, which are the channels thorough which Jesus Christ has ordained that grace and spiritual health and strength should flow into your souls; for it is only by a punctual observance of the commandments of God and his Church that you can hope to enjoy in this life that peace of mind and heart which the world can not give, and secure for yourselves eternal peace and happiness in the world to come. "And may the God of Peace make you perfect in every good work, that you may do his will, working in you that which is well pleasing in his sight."

We avail ourselves of this opportunity to direct your attention to the pastoral letter, published by the Prelates of the United States, lately assembled in Baltimore. 1st. A more complete organization of our Hierarchy has been submitted to the Sanction of his Holiness. 2d. Your sympathy is demanded for the persecuted Pontiff, whose independence of all civil Rulers, though not essential, is however necessary for the interests of Religion, and for the free exercise of his Spiritual power, which is both essential and indefectible; and you are requested to aid him by contributing of your worldly substance, for the purpose of enabling him to defray the expenses inseparable from the Government of the Church. For this purpose, the Fathers of the Provincial Council have unanimously decreed, that collections for his relief should be taken up in all the churches of their respective Dioceses, on the first Sunday of July, and that the amount of said collections be sent on by the Pastors



to their respective Bishops, and by them transmitted to the Archbishop of Baltimore, to be forwarded to his Holiness. We hereby enjoin on the Priests of our Diocese to take up said collections on the day appointed, and in the Congregations not then visited, on the first day when divine worship is performed in them; and they will also continue daily to add in the Mass the Collect "pro Papa," till the Pontiff be restored to his See, and enjoy the free exercise of his spiritual power. 3d. The Fathers of the Council have, in compliance with the request of his Holiness expressed in his last encyclic letter to all the Bishops of the Catholic world, encouraged him to give a doctrinal definition concerning the "Immaculate Conception" of the Blessed Virgin Mary, as the pious belief of the faithful on this subject is supported by the Church, it being sacredly regarded as an outwork for protecting our belief in the Divinity of the Incarnate Word of the Father. 4th. Finally, you are exhorted to pray for the cessation of all strife and division, and for the union of all Christian denomination "in the unity of the spirit and the bond of peace." We also desire to recall to your minds, and to urge the execution of the different measures which have been so earnestly recommended to your consideration by our zealous predecessors. Among them we mention, in a particular manner, the duty incumbent upon you to support the clergymen who devote their time, their talents, and their energy to your spiritual welfare, and to aid them, as liberally as your means will permit, in promoting the decency and dignity of the worship of God, either when new churches are to be erected for the purpose of providing for the wants of the incessantly increasing members of our holy Religion, or when such churches as have already been erected are to be completed or adorned, or to be freed from the debts that have been incurred to erect them. In a visit, which we lately made through a portion of our Diocese, we have been astonished and grieved at the miserable condition of some of the churches, which we have found destitute of the things that are essentially necessary for the celebration of the divine Mysteries. Next, we strongly recommend the support of our Episcopal Seminary, in which the young Levites, destined for the service of the Altar, are to be trained to virtue and science. We look up to you, our beloved children of the laity, especially to such as have been favored by the Almighty with an ample share of temporal blessings, for a portion of the means that are indispensable to enable us to form learned, pious and zealous Pastors, who may lead you into the wholesome pastures of the Lord, break to you the bread of life, and attend you at your dying hour. The expenses required for the maintenance of such an establishment are considerable, and we feel the less averse to renew this call upon your liberality,

as the disturbed state of political affairs in Europe has much contributed to dry up the sources from which the Catholic Dioceses of the United States, as well as those of Asia and Africa, were wont to derive copious supplies. It is but just and reasonable that you, our beloved children, who hitherto have enjoyed, and in future will continue to enjoy, even in a greater degree, all the advantages of a zealous and devoted priesthood, should yourselves, in proportion to your means, exhibit at least as much liberality as our brethren of foreign climes, who derive no other advantage from their generosity, but the conscious satisfaction of contributing in the true spirit of Catholicity, to the propagation of the Faith of Christ. We therefore recommend that, besides such private contributions as your zeal and love for Religion may prompt you to send, there be annually made two collections for this purpose, one on the Feast of Easter, and another on that of Christmas, and in the Congregations that are not visited on those festivals, on the earliest day after them, when they shall be visited by the Pastor to whose spiritual care they are entrusted. It is our heartfelt desire, dearly beloved children of the laity, to make every sacrifice in our power and to spare no effort for the purpose of providing you with faithful Pastors, and of affording you the sweet consolation of our holy Religion. All we ask of you in return is that you co-operate with us in enabling us to procure you this signal blessing. "For the rest, Brethren,—be perfect, take exhortation; be of one mind; have peace; and the God of Peace and Love be with you. The grace of our Lord Jesus Christ, and the Charity of God, and the communication of thy Holy Ghost be with you all. Amen."

Given at our Episcopal residence, Chicago, Ill., 4th day of June,  
1849.

JAMES OLIVER, Bishop of Chicago.  
P. J. DONAHOE, Secretary.

June 5th. Note: The Bishop left this morning for Galena. He is to visit Elgin, New Dublin and other congregations, before his return. On this day, by order of the Rt. Rev. Bishop, I raised on a note from Burch & Co., "thirty days after date," the sum of \$600, to pay for the new building attached to the University of St. Mary of the Lake. The Very Rev. J. A. Kinsella signed the note with me; a letter from Rev. M. Kennedy to-day to be sent to the Bishop at Galena.

6th. The Right Rev. Bishop Barron arrived here this morning from the East. Mass in the Cathedral, visited the University and Convent, and he was much pleased with all.

7th. Bishop Barron left this morning for St. Louis. The Bishop of Chicago arrived at Galena, having performed the whole journey from the Auxplains River in a mud wagon, in which he spent two days and nearly two nights. The Bishop visited Dubuque and Mount Sinsinnawa. 8th. Administered confirmation in St. Michael's Church, Galena, after the Mass, to 115 persons, many of whom had just made their first communion. Preached at High Mass and Vespers.

11th. Visited the Church of Vinegar Hill, Rev. Mr. McAuley's, and some of the neighboring Diggings.

12th. Left Galena by way of Elizabeth for New Dublin. 13th. Said Mass, preached and administered Confirmation to 23 persons at Rev. Mr. Cavanaugh's house, New Dublin. Traveled through Rockford, Belvidere and to Donnelly's settlement. 15th. Said Mass, preached and administered Confirmation to about 18 persons in the Church of Donnelly's settlement, attended by Rev. Mr. McMahon.

16th. Arrived in Chicago.

17th. Assisted at High Mass at the Cathedral.

20th. Left for Milwaukee; found Bishop Henni and returned to Chicago. 23d. Arrived, Rev. Mr. Lynch.

24th. Fourth Sunday after Pentecost. Administered Confirmation after High Mass at St. Patrick's Church to 79 persons. Rev. Mr. Giustiniani arrived on his way to Buffalo.

29th. Gave note for \$300 at 70 days to Capt. Parker for University. Assisted at St. Peter's (German) Church.

30th. Arrived, Rev. F. G. A. Elet, Provincial of the Society Jesus in Missouri; also Rev. Malachy Clarke, from Pittsburg.

July 1st. Arrived, Rev. Mr. Beaupré for the diocese.

2d. Rev. Fr. Elet left for Milwaukee.

7th. Left for Little Fort, alias Waukegan.

8th. Said Mass and preached at Little Fort at 8 o'clock A. M.; gave

Confirmation to about 20 persons and Instruction at 10 o'clock, and preached again to a crowded congregation at 5 o'clock P. M.

9th. Said Mass and preached in the small Church of Dwyer's settlement, about six miles from Little Fort.

10th. Said Mass and preached at Meehan's Settlement; log church, much too small for the congregation. In the evening returned by land to Chicago.

13th. Left for Naperville with Rev. Mr. Kopp.

14th. Examined spiritual and temporal affairs of Naperville congregation; found everything in a most satisfactory condition.

15th. Sunday. Said Mass at 8 o'clock at Naperville and gave first communion to about 23 children. Exhortations for first communion by the pastor, Rev. N. Jung; assisted at High Mass. Sermon by Rev. Mr. Kopp, gave Confirmation to 50 persons after Vespers, and before and after it delivered an Exhortation in German.

16th. Said Mass at Naperville and returned to Chicago.

18th. Held a meeting of the trustees or corporators of the University of St. Mary of the Lake for the purpose of securing the charter of said institution and the Ecclesiastical property of the Diocese. There were present Very Rev. W. J. Quarter, Rev. J. A. Kinsella, John Ingoldsby, Patrick McMahan, B. McGorisk, Thomas O'Donnell (original corporators appointed by the State), and Lawrence Hoey, Denis Ryan and P. J. McLaughlin, subsequently elected vice John Faughnan and William Quarter deceased and Geo. A. Hamilton removed from the State. Everything having been prepared before hand, the deeds transferring the Ecclesiastical property to the Bishop and his successors in office were signed and sealed, after which the meeting was adjourned till the next day.

19th. The meeting of the corporators was continued, and after the resignation of Rev. P. J. McLaughlin, a constitution or a regular series of by-laws having been adopted and signed by all, the Bishop was declared, in conformity with the new constitution, president ex-officio of the Board, and the Very Rev. J. A. Kinsella, president of the University, was in the same manner declared to be vice-president of said Board; the Very Rev. W. Quarter was appointed chancellor, Rev. L. Hoey, treasurer, and Rev. Wm. Clowry, secretary; after which the meeting adjourned *sine die*. On the same day minor orders and the sub-deaconship were conferred on William Clowry in the chapel of the University. Rev. Wm. Clowry was raised to the office of deacon.

22d. The same reverend gentleman was raised to the priesthood. High Mass in St. Mary's Cathedral; no sermon. Father Frederick and



Brother Perryon arrived from St. Louis, on their way to Europe, on account of impaired health.

25th. The Bishop left for the south-west part of the diocese.

30th. The Bishop arrived at St. Louis and visited the Archbishop.

31st. Sang Pontifical High Mass at the Church of St. Francis Xavier, and conferred Subdeaconship on Mr. John B. Goldlin and Cornelius Smarius, two Scholastics of the Society of Jesus.

August 1st. Raised Messrs. Goldlin and Smarius to the Deaconship, and in the evening left for Nauvoo.

[NOTES BY VERY REV. W. J. QUARTER.—August 5th, 1849. The Orphan Asylum was commenced to-day, under the patronage of the Right Rev. Bishop Van De Velde, bishop of the Diocese. The collection raised in the Cathedral on this day amounted to \$175.25. The congregation seemed delighted to find that the Bishop had provided a house for the reception of the poor, destitute orphans left by the cholera. 7th. Mother Agatha O'Brien, the superior of the Sisters of Mercy, returned from Pittsburg on this morning. The Orphan Asylum will be under the charge of the Sisters of Mercy. Sent letters for Bishop Van De Velde to St. Louis this morning. 16th. Sister Vincent McGirr and three others left the Mother House this morning to take charge of the Female Orphan Asylum on Wabash Avenue. This Asylum is got up by the direction and under the patronage of Right Rev. Dr. Van De Velde, Bishop of the Diocese. Not many cases of cholera to-day. VERY REV. W. J. QUARTER.]

August 3d. Arrived at Keokuk and visited Rev. Mr. Villars.

4th. Took the stage for Montrose, and crossed the Mississippi for Nauvoo.

5th and 6th. Administered Confirmation at Nauvoo to 46 persons. Left Rev Mr. Allemann at Nauvoo, and set out for St. Augustine's with Rev. Mr. Kennedy.

8th. Gave Confirmation at St. Augustine to 36 persons.

9th. Gave Confirmation at Fountain Green Church to 22 persons, and returned to Nauvoo.

10th. Set out for Quincy, via Montrose and Keokuk.

12th. Sunday. Said Mass in Quincy at the German church, preached and assisted at Vespers at the English church.

13th. Left Quincy by steamboat for St. Louis.

15th. Feast of the Assumption, Bishop celebrated Pontifical High Mass at the church of St. Francis Xavier; conferred minor orders on Messrs. Coosemans, Halpin and Girsch; the subdeaconship on Mr. John Meyer, and Priesthood on Messrs. John B. Goldlin and Cornelius Smarius, all members of the Society of Jesus.

16th and 17th. Ordained Mr. John Meyers, Deacon; and went to Florissant, celebrated pontifically in the Chapel of St. Stanislas, near Florissant, and conferred minor orders on three Scholastics of the Society, and raised Rev. John Meyer to the order of Priesthood.

18th. Left St. Louis for Belleville, where, on Sunday, gave Confirmation to 97 persons.

19th. Visited Centerville, St. Thomas and St. Michael's.

21st and 22d. Gave Confirmation at St. Augustine's. Visited St. Patrick's, in O'Hara's settlement.

23d. Gave Confirmation to 37 persons in St. Joseph Church, at Prairie du Rocher, and in the evening exhumed the remains of Rev. Fr. Sebastian Meurin, the last Father of the suppressed Society of Jesus, who died here on the 23d of February, 1777, just 72 years and 6 months ago. The whole skeleton, even the smallest bones were found entire, and all were placed in a box and taken to St. Louis to be transported to the graveyard of St. Stanislas near Florissant.

26th. Sunday. Gave Confirmation in Kaskaskia to 64 persons; visited Columbia, Waterloo and Carondelet and arrived at St. Louis.

29th. Left St. Louis for Chicago with Rev. J. O'Reilly.

31st. Arrived at Peoria and LaSalle, where by land went to Ottawa; did not find Rev. Mr. O'Donnell at home. Late at night took the canal boat for Joliet.

September 1st, 1849. Arrived at Joliet. Rev. Mr. Ingoldsby, who had been absent for some time, arrived in the evening.

2nd. Sunday. Confirmation postponed, none having been prepared—preached at High Mass.

3rd. Late in the evening arrived at Chicago.

9th. Sunday. Preached at High Mass, in the Cathedral. Assisted at Vespers in St. Joseph's (German) Church, and gave Confirmation to 49 persons. In the evening at 6 o'clock, a meeting of the Catholics was held to devise means for the support of the Orphans of both sexes.

11th. A meeting of all the Clergy of the City was held, for the purpose of adopting measures to collect funds for the support of the Orphans. The whole management was left to the Bishop, who nominated the respective Parish Priests to select in their districts such Gentlemen and Ladies as they could depend upon for the purpose of soliciting charities.

12th. A meeting of the Catholics was held to communicate to them the result of the meeting of the previous day.

18th. On Monday the tonsure, minor orders, and the sub-deaconship were conferred on James Dempsey, a theological student just arrived from Ireland.

19th. Left Chicago for Joliet on a visitation to the South. Celebrated Mass at Joliet, and left after breakfast with Rev. Mr. Ingoldsby for Bourbonnais Grove. We arrived at night, and on the following morning I said Mass and heard many Confessions at Bourbonnais.

23d. Sunday. Said early Mass, at which 23 children made their first Communion. High Mass by Rev. Mr. Courjault, after which I gave an instruction in French, and confirmed 165 persons. Solemn Vespers in plain chant, after which the children renewed their Baptismal vows. The Bishop received 22 persons into the Confraternity of the Scapular of our Lord of Mount Carmel, and next day 16 more, and administered the pledge of total abstinence to 92 persons of both sexes.

24th. A solemn Mass of thanksgiving was sung by the Bishop in Pontificals, at which 42 persons received Holy Communion. The number of Communion during the three days amounted to 417. The members of the Congregations amounted on the 1st of last January to 1,300, and now to 1,600, always increasing. The members of the Temperance Society to 337. Those of the Archconfraternity to 164, besides those who became members in Canada. Those of the Scapular to 169. A log church hitherto served them, but the foundations of a large frame church 110 x 50 have been commenced this year, and it is hoped that the church will be completed before winter. The Pastor is zealous and active.

25th. Said Mass again at Bourbonnais and left for the South; several members of the Congregation accompanied me in carriages and on horseback to the other side of the Kankakee river, with the Pastor at their head. Passed through immense prairies; dined at Middleport, county seat of Iroquois county; thence through Milford, and slept at Bartholomew's tavern.

26th. Reached Danville, where we dined, and found but two Catholic families. After dinner started for Paris, where we arrived at 10 o'clock p. m., having this day traveled 72 miles through prairies.

27th. Went to Baldwinville and said Mass at Rev. Mr. Hamilton's Church, called St. Mary's of the Prairie. After breakfast started for the Convent of St. Mary's of the Woods, a romantic place. New Academy; very beautiful.

28th. Said Mass at the Convent of St. Mary's and left for Terre Haute with Rev. Mr. Corbe, chaplain of the Sisters of Providence; dined at Rev. Mr. Lalumieres. After dinner returned to St. Mary's. 29th. Said Mass at St. Mary's and returned to Baldwinville. 30th. Said first Mass, at which 35 children made their first communion. Last Mass by Rev. Mr. Hamilton, after which Instruction and Confirmation of 31 persons, of whom 6 were adults. 31st. The weather was very unfavorable, but the church was crowded. Called a meeting after Rosary and prayers to repair





1. Rev. D. Crooke.      2. Rev. A. Crook.      3. Rev. J. Rouse.  
 4. Rev. T. Bonifas.      5. Rev. S. Nawrocki.      6. Rev. E. Gualschmidt.      7. Rev. J. J. Jennings.  
 8. Rev. A. Lavers.      9. Rev. W. Foley.      10. Rev. F. Ehrlich.





and finish the church, which is of brick and 46 by 32 feet; \$400 were subscribed at the meeting. Pastor zealous but destitute.

Oct. 1st, 1849. Said Mass at St. Mary's and left with Rev. Geo. A. Hamilton for Marshall; put up at Mr. Patrick M. Conehy's; brick church 36 by 24, unfinished (St. Patrick's).

2d. Said Mass at Mr. Conehy's house and confirmed 6 persons. Held a meeting for the purpose of finishing the church. 3d. Said Mass again at Mr. Conehy's; heard the confessions of many Germans, and confirmed 4 more persons; 22 communions.

4th. Left early in the morning for Vincennes, where we arrived at 5 P. M. The Bishop absent; found Rev. Messrs. Schneider, Chassé and Audran and Rev. Mr. Fischer waiting for me.

5th. Left for St. Francisville, a creole village, where Rev. Mr. Chassé and myself said Mass in a miserable frame church, 50 by 30, threatening to fall into ruins. Catholics about 300. Addressed them to encourage them to build a new church. After breakfast left with Rev. Mr. Fischer for Mount Carmel.

6th. Said Mass at Mount Carmel. Lower story of a brick house, 33 by 18, used for church. Obtained a large lot and made arrangements for building a regular church; started in the evening for Coffee, a settlement of French, but was compelled to return on account of the rain. Brick church there, about 30 by 24, not finished. Started for Ste. Marie (Piquet's). Stopped and dined at Stringtown, a German settlement 35 miles from Mt. Carmel and 10 from Ste. Marie. Fine log church, very neat and well supplied, St. Joseph's, 31 by 22; 14 families. A troop of 20 horsemen with banners came to meet me here from Ste. Marie; visited the small church and gave Benediction of the Blessed Sacrament.

7th. Sunday. Mass and first communion at Ste. Marie; High Mass by Rev. Mr. Fischer; confirmed 43 persons; instruction in German. After dinner, Vespers and instruction in French. The congregation consists of 55 families, about 700 persons, most of them Alsatians. The foundations are laid for a new brick church, 75 by 35; settlement made by Mr. Joseph Piquet, of Strasburg.

8th. Said Mass at Ste. Marie, and then visited St. Peter's settlement of 12 or 14 German families. Log church being built, 35 by 25.

9th. Mass of Thanksgiving and Te Deum at Ste. Marie; 42 horsemen had come last night to meet me from Teutopolis; with these and the troops of Ste. Marie left for Teutopolis; stopped at Newtown to make arrangements for a lot to build a church on; horsemen increased on the way till they amounted to about 100. Pastor and people came out in procession to a distance of two miles.

10th. Said first Mass, at which several made their first communion; second Mass by Rev. Mr. Kunster, pastor; High Mass by Rev. Mr. Fischer, after which instruction in German, by the Bishop, and 47 confirmed. In the afternoon Vespers, after which a meeting for selecting the site of a new church, the present being a log church 28 by 22, with a large gallery. Left written directions to have a brick church built on an elevated spot, to be 100 or 120 by 60. Number of Catholics belonging to the congregation about 1,200. Log church, St. Mary Help of Christians, 32 by 26, at Green Creek, six miles distant. Agreed to have a frame church built at London, Fayette county, 25 miles from Teutopolis.

11th. Said Mass and left with a troop of horsemen for Taylorsville; stopped at Ervington, county seat of Effingham. The people agreed to buy a lot and promised to build a church on it. Passed through Shelbyville, but one Catholic there from Lorraine. Slept at a farm house six miles further.

12th. Arrived at Taylorsville. Was met there by Rev. Mr. Conlan, from Springfield; about 100 Catholics in the neighborhood. The church was not yet quite finished; worked at it all night; a small frame building, 34 by 24, St. Mary's.

13th. Said Mass, and gave an instruction at 10 o'clock. Had 14 communions and 6 confirmations; almost all the Catholics, Kentuckians, of Rev. Mr. Durbin's family. Afternoon left for Springfield with Rev. Mr. Conlan.

14th. Sunday. Said First Mass, and preached at the last; no Choir now. No first Communions nor Confirmations; the children not being sufficiently instructed. No Vespers, no evening service, and this is the Capital of the State! Low frame church, St. John the Baptist, 60 by 27. Spent the whole evening and part of the next morning hearing the confessions of the Germans.

15th. At 9 o'clock said Mass for the Germans, 40 of them received communion, most of whom, for the want of a German Priest, had not approached the Sacrament for the last four years!

16th. Said Mass, and visited Gov. French to recommend our petition for the orphans. Invitation to visit Sugar Creek declined. Church that has been built there not deeded to the Bishop, 30 by 24. Left before noon for Mr. Hoogland's, a convert.

17th. Went to celebrate Mass at Virginia. Church not ready, a frame of 36 by 15. All the people disappointed. Started for Beardstown, Cass county. No church there. About 30 German families and 6 Irish and 3 Canadians in and about town. Called a meeting, and started a subscription to buy a lot in the town, to have a church erected on it afterwards.

Parted with Rev. Mr. Conlan. At 10 o'clock P. M. started in steamboat *Avalanche* for La Salle. Passed Bath, Mason Co., where there are 12 or more Catholic families, German and French.

18th. Visited Peoria. Rev. Mr. Raynaldi absent at Charleston.

19th. Arrived and said Mass at La Salle. Left with Rev. Mr. O'Reilly by land for Ottawa. Met Rev. Mr. O'Donnell, who returned at night on the canal boat on which I left for Joliet.

20th. Arrived, said Mass, and examined the children at Joliet. Said first Mass at Joliet.

21st. Sunday. Rev. Messrs. Ryan and Kopp had come to Joliet to assist Rev. Mr. Ingoldsby. High Mass by Rev. Mr. Kopp. First Communions; Instructions by the Bishop in English, after which Confirmation of 51 persons. Stone church not yet consecrated or named. Number of Catholics attached to Joliet and Lockport about 3,000. After Mass, left for Naperville.

22nd. The Congregation of Naperville numbers about 600 Catholics, nearly all Germans, and Aurora attached to it about 700, almost all Canadians. No church in the latter place.

23rd. Arrived at Chicago.

28th. Said first Mass and preached at the Cathedral. Forwarded the petition for an Orphan Asylum to Springfield.

Nov. 1st. Solemn Pontifical Mass, at which James Dempsey was raised to the Diaconate. Sermon by Rev. Jas. Rogan.

4th. Assisted at High Mass. Sermon by Very Rev. W. Quarter. Assisted at Vespers in St. Peter's (German) Church. Gave an instruction in German, and Confirmed 44 persons.

7th. Examination of Seminarians at the College.

10th. Left for Notre Dame du Lac, where I met the Bishop of Vincennes.

11th. Consecration of the new church of the Sacred Heart at Notre Dame du Lac by Bishop De St. Palais. Long ceremony; sermon by Rev. Mr. Shaw of Detroit. Solemn Vespers by the Bishop of Chicago. Confirmation to-day and next day.

12th. The Bishop returned to Chicago.

13th. Arrived, Rev. Mr. Ostlangenberg in Chicago on his way to Europe with the Bishop's permission; replaced by F. Busschotts.

15th. Rev. Mr. Ostlangenberg left for Europe via New York.

16th. Tonsure, Minor Orders and Subdeaconship conferred on Mr. John Breen, a theological student lately arrived from Ireland.

17th. Bishop Henni arrived on his way to St. Louis.

18th. Bishop Henni left early in the morning for St. Louis. Dedic-



tion of the Chapel of the Holy Name of Jesus in the College, by the Bishop, who sang High Mass in Pontificals, during which he conferred the Order of Deaconship on Mr. John Breen and that of Priesthood on Rev. James Dempsey. Sermon by Very Rev. Mr. Kinsella. Solemn Vespers by the Bishop. Bishop De St. Palais arrived from Indiana.

21st. Three Sisters of Mercy received the White Veil.

25th. Bishop De St. Palais sang Pontifical High Mass and Solemn Vespers. The Bishop of Chicago preached at High Mass and the Bishop of Vincennes at Vespers. A large concourse of people attended.

29th. Bishop Henni arrived from St. Louis on his return to Milwaukee.

30th. Bishop De St. Palais left for his Diocese, accompanied by Rev. Mr. Carius of Lake county, Ind., in whose Congregation he was to give Confirmation on the following Sunday. Bishop Henni prevented from returning by a storm on the Lake.

December 2d, 1849. The first Sunday of Advent. The Bishop said the first Mass at the Cathedral, and 10:30 o'clock celebrated Pontifically at the Church of the Holy Name (College) and conferred the Holy Order of Priesthood on Rev. Mr. John Breen.

7th. Concert given for support of Orphans. Well attended.

9th. Sunday. Weather very cold. Stoves do not draw. Displeasure of some. Last Mass and Sermon by Rev. Mr. Derwin.

16th. The Bishop preached at High Mass and assisted at Vespers. Weather bad. Rain and snow. Stoves altered and draw well now.

19th. The Bishop conferred the Tonsure, Minor Orders and the Subdiaconate at a low Pontifical Mass in the new church of the Holy Name of Jesus, attached to the University, on Mr. Alexander Hattenberger of the Diocese of Dubuque. A letter received to-day from Rev. B. McGorisk of Galena, announces the death of Rev. James McAuley, who exchanged this world for a better one, on Monday 17th, and is to be buried to-day in the Catholic grave-yard of Galena. He died of consumption of the lungs, with which he had been afflicted for several years, and which he bore with truly Christian patience and resignation. His kind and affable manners and his zeal and piety endeared him to his Bishop and to his brother Priests as well as to all who shared his acquaintance. His death is a real loss to the Diocese. R. I. P.

21st. Mr. Alexander Hattenberger was raised to the Diaconate.

22d. Messrs. Alexander Hattenberger and Hugh Brady were both raised to the Priesthood in the church of the Holy Name.

23d. Sunday. Assisted at High Mass. Sermon by Rev. P. Donahue.

25th. Midnight Mass at the Convent. Pontifical High Mass. Sermon by Rev. H. Brady; collection for Seminary \$83.

30th. The Bishop preached at High Mass on the fleetness and value of time and the necessity of employing it well.

January 1st, 1850. Feast of the Circumcision—Mass at 9 o'clock.

6th. Sunday. Feast of the Epiphany. The Bishop assisted with Cope and Mitre at High Mass and Vespers, and preached at the former on the subject of the Feast, from the Epistle of the day.

13th. Assisted at High Mass and Vespers; sermon by Rev. P. Donahue on the respective duties of parents and children.

20th. Assisted at Mass and Vespers, and preached on the Holy Name of Jesus.

27th. Assisted at Mass and Vespers. Sermon by Rev. P. Donahue—Septuagesima. After Vespers began a course of Controversial lectures; the introductory lecture on the principal ground of separation between Catholics and Protestants as preliminary to the explanation of the Rule of Faith. The church crowded and a great number of Protestants present.

February 3d, 1850. Sexagesima Sunday. Assisted at Mass and Vespers. Sermon by Rev. Mr. Brady. After Vespers, lecture on the Rule of Faith. Statement of the case. Explanation of the three rules admitted by different denominations of Christians. Refutation of the first Protestant Rule; viz., individual inspiration or illumination.

10th. Quinquagesima Sunday. Assisted at Mass and Vespers. Sermon by Rev. P. Donahue—Refutation of the Second Protestant Rule, the Bible alone, by induction and extrinsic arguments.

17th. 1st Sunday of Lent. Assisted at Mass and Vespers. Sermon by Rev. H. Brady—Continuation of the refutation of Second Protestant Rule, by intrinsic arguments. The weather very unfavorable, snowing, still church was crowded and many Protestants.

24th. 2d Sunday of Lent. Assisted at Mass and Vespers. Sermon by Rev. P. Donahue. Continuation of the refutation of Protestant Rule of Faith by intrinsic arguments derived from the obscurity of the Holy Scriptures; effects of it, multiplication of sects ever increasing, enumeration of some sects under the single letter S.

26th. Sisters Stanislas and Aloysius and St. Lucy were admitted to their solemn profession in the chapel of the convent.

March 3d, 1850. 3d Sunday of Lent. Assisted at Mass and Vespers. Sermon by Rev. Mr. Brady on Confession. Lecture on the Canonicity or Authenticity and the Inspiration of the books of the New Testament.

10th. 4th Sunday of Lent. Assisted at Mass and Vespers. Charity sermon by the Bishop in favor of the orphans. Lecture on the Rule of Faith of Episcopalians.

17th. Passion Sunday. Assisted at Mass and Vespers. Sermon by Rev. Mr. Brady. Thunder and hailstorm during Vespers. Lecture on the corruption of the Protestant translations of the Bible.

24th. Palm Sunday. Blessed the Palm; no procession. Assisted at Mass and read the Passion to the people. Assisted at Vespers. Lecture on the wilful corruptions of King James' Bible now in use among Protestants. Substitutions or alterations; additions or interpolations; subtractions or omissions; recapitulation.

25th. Mr. Gipperich, a German Seminarian, arrived here from Louisville, and was admitted into the Diocesan Seminary.

26th. Father Di Maria arrived and preached at night, a Retreat having been commenced for the people last Monday morning.

27th. Tenebræ at 5 o'clock P. M. Sermon by Father Di Maria at night.

28th. Solemn Pontifical High Mass and blessing of Holy Oils. In the evening Tenebræ, and at night sermon by Father Di Maria. Office of the Passion. Tenebræ. Sermon at night.

30th. Holy Saturday. Blessing of Fire and Pascal Candle by Rev. L. Hoey; blessing of Baptismal Font; Solemn High Mass. In the evening nothing but confessions.

31st. Easter Sunday. Extraordinary number of communions; Pontifical High Mass; Deacons of Honor, Rev. Mr. Clowry and Donahue; Assistant Priest, Father Di Maria, who preached; Deacon of Office, Rev. H. Brady; Sub-deacon, Rev. L. Hoey; Master of Ceremonies, Rev. J. Hampston. Pontifical Vespers. Lecture—Recapitulation of all former lectures; explanation of the Catholic rule of faith.

April 3, 1850. Rev. J. Ingoldsby left Joliet for California and was replaced in his congregation by Rev. Geo. A. Hamilton of Baldwinville.

7th. Low Sunday. Assisted and preached at High Mass on Incrudulity. At Vespers delivered the closing lecture of the course on The Rule of Faith—Catholic Rule continued.

8th. Rev. Ignatius Ives arrived from Milwaukee to spend a few days in Chicago. Father Di Maria much indisposed by nervous headache.

9th. Father Di Maria getting worse.

11th. Very Rev. W. J. Quarter returned from the East after an absence of about five months to collect for the orphans.

13th. Father Di Maria was transferred to St. Patrick's Church.

14th. 2d Sunday after Easter. Said Mass at 8 o'clock at which 6 boys and 6 girls made their first communion, and after which Confirmation was administered to 49 males and 99 females (148 in all), among whom were

several adults. Assisted at High Mass; Sermon on Detraction by Rev. Mr. Kinsella. Assisted at Vespers. Lecture on St. Peter's supremacy by Rev. Mr. Ives. Very Rev. W. Quarter took up a collection to pay the debts of the College church; amount, \$30.

21st. 3d Sunday after Easter. Said Mass at 8 o'clock at the Grosse Point church; 40 persons made their first Communion, of whom 3 were converts. At 10 o'clock blessed the new frame church (70 x 30) dedicated in honor of St. Joseph. High Mass by Rev. M. Fortmann, the Pastor, at which I assisted with cope and miter, together with Rev. Fr. Di Maria and Rev. M. Hampston Subdeacon and Mr. Laymacher in Dalmatics. After Mass Exhortation on Confirmation in German, Confirmed forty-nine males and thirty-two females. Assisted at Vespers. Heavy thunder storm at night.

22d. Returned to Chicago with Fr. Di Maria, stopped on the Ridge and made arrangements to have a new church built at Ridgeville, just half-way between Chicago and Grosse Point.

23rd. Left Chicago with Fr. Di Maria, stopped at Joliet.

24th. Said Mass at Joliet, Confessions and Communion of Canadians, eighteen.

25th. Arrived at Peoria and made regulations for Confirmation.

26th. Arrived at Naples, found but few Catholics there.

27th. Arrived at Springfield, examined the Confirmation class.

28th. Fourth Sunday after Easter. Instruction and Confirmation; after Mass confirmed twelve boys and sixteen girls. Assisted and preached at High Mass.

29th. Confirmation of Germans at Mass; left about noon for Sugar Creek, frame church, St. William, 30x20; slept at Mr. Will Bartly's, Ky.

30th. Said Mass, heard confessions of Germans and confirmed four persons.

May 1st. Said Mass at Springfield, Rev. Mr. Mahon arrived from McHenry county.

2d. Left Springfield for Jacksonville.

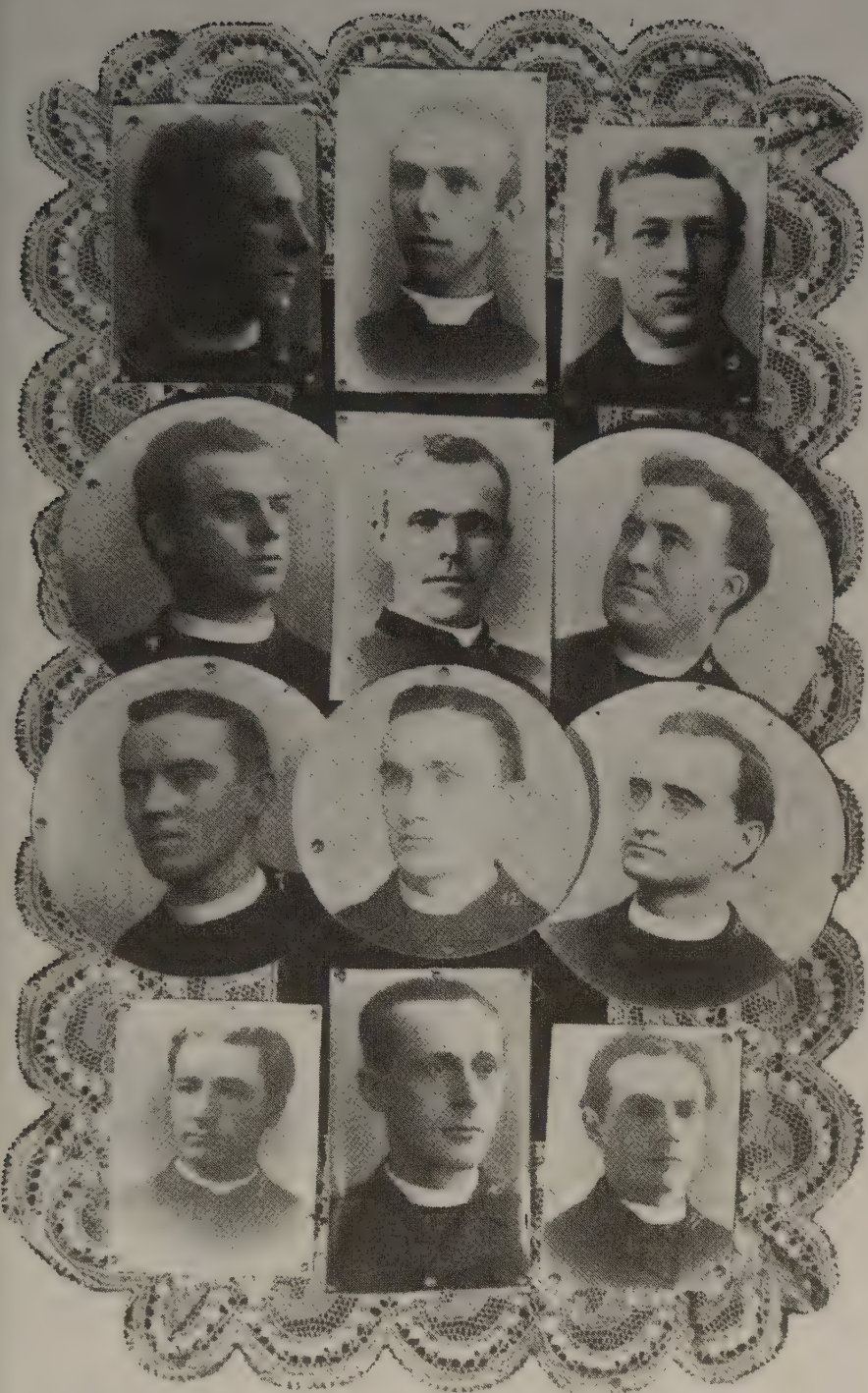
5th. 5th Sunday after Easter said Mass at 8 o'clock. Instruction and Confirmation, 27 boys and 23 girls. Preached at High Mass and Vespers.

6th. Confessions in German and French; left for Black Patridge; confessions of Germans; Mass very late; Confirmation, 13 boys and 11 girls.

7th. Made arrangements for a new church.



- 8th. Mass in Peoria; left for Kickapoo.
- 9th. Ascension day; Confessions; Mass at 10:30; Confirmation, 15 males and 11 females, Jubilee College; Bishop Chase real Shepherd, 3000 in his flock; Rev. Mr. J. S. Chanhedli.
- 10th. Said Mass and at Peoria confirmed three adults; Rev. Mr. Brady departed for McHenry county, to take Rev. McMahon's place.
- 11th. Said Mass at Peoria and left for Lacon.
- 12th. 6th Sunday after Easter; Confessions, Communion and Confirmed fifteen persons; Instruction and sermon.
- 14th. Left Lacon for La Salle and thence for Ottawa; free school on the north side of the river opened to-day; arrived and spent the day at Joliet; Rev. Mr. Hamilton installed Pastor vice Ingoldsby gone to California for gold.
- 15th. Arrived at Chicago where I found Rev. Mr. John Gifford, Rev. Peter McMahon, Rev. Peter McLaughlin and Rev. M. Marivault.
- 16th. Rev. Mr. Hampston, Sr., arrived from Ireland.
- 17th. Arrived from South Bend, Very Rev. E. Sorin and T. Hoecken.
- 19th. Pentecost Sunday, celebrated pontifically; sermon by Rev. Peter McLaughlin, lately of Southport, Wis. Pontifical vespers.
- 20th. Rev. John W. Gifford left for Springfield, to be assistant to Rev. Philip Covelon. Arrived, Rev. Messrs. Sorin and Schilling.
- 21st. Arrived, Rev. J. O'Reilly; departed, Rev. Mr. Sorin, for South Bend, and Rev. Mr. Schilling for New Strasburg.
- 22d. Rev. Peter McMahon left for Ottawa to be assistant.
- 23d. Rev. Mr. Künster arrived from Teutopolis and Rev. Mr. O'Donnell from Ottawa, who left at night.
- 24th. Rev. Mr. Künster left via Joliet and Black Patridge, Springfield.
- 25th. The Bishop left for Elgin.
- 26th. Trinity Sunday; said Mass at Elgin, in Mr. Keogh's house. Confirmation at the small unplastered frame church of St. Mary's at the Barrens; 39 males and 40 females.
- 27th. Visited new church (not finished, frame) of St. John the Baptist, in Müller settlement, three or four miles from McHenrytown (75x32), well designed; made arrangement to have a frame church 50x35 built at McHenry. A lot free, for the purpose, was given by Mr. Brown, a Protestant. Returned to Elgin.
- 28th. Returned to Chicago, and after dinner left for Bourbonnais Grove.
- 29th. Arrived at Bourbonnais via Blue Island and Momence; heard confessions in the evening.



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|---------------------------|-----------------------|------------------------|--------------------------|
| 1. Rev. J. Laberge, D. D. | 2. Rev. J. C. Gillan. | 3. Rev. J. Zilla.      | 4. Rev. F. N. Perry.     |
| 5. Rev. T. Flood.         | 6. Rev. M. Bonfield.  | 7. Rev. T. J. Kearney. | 8. Rev. A. Carr.         |
| 9. Rev. P. J. Hickey.     | 10. Rev. J. Hines.    | 11. Rev. M. O'Brien.   | 12. Rev. P. J. O'Connor. |



30th. Thursday Corpus Christi. Said Mass at 7 o'clock. First communions, 48; and as many Second communions; High Mass by Rev. Mr. Donahue, after which confirmation of sixty-three persons; Exhortation in French after vespers; Renewal of Baptismal vows.

31st. Closing of the month of May, about eighty-four Communions. June 1, 1850. Spent nearly all day in hearing confessions.

2d. Second Sunday after Pentecost whole number of communicants since Thursday over 400. Solemn High Mass by the Bishop; sermon by the Rev. P. Donahue; after Mass procession of the Blessed Sacrament; pure Reysosoirs; singing before Mass; Confirmation to seven persons; dedication of new church, 110x55; Solemn Vespers, after which blessing of beads; scapulars and administering the pledge to several; Blessing of grave-yard by Rev. Donahue.

3d. After mass left Bourbonnais for Wilmington, arrangements for building a brick church; arrived at Joliet and at night left on canal boat, where we found Rev. Ph. Conlan, for Chicago. Mr. Heimeling, subdeacon, arrived from Rome.

4th. Arrived at Chicago; said Mass at the Convent.

5th. Rev. Ph. Conlan left for the East to recruit his health.

7th. Feast of Sacred Heart. Reception of Mary Kinsella, Rosina Dougherty and Catherine Grogan as choir Sisters, named, respectively, Sisters Euphrasia Ignatia and De Chantal, and of Bridget Sharky and Mary Connors, named Sisters Rose and Louis, as lay sisters; sermon by Rev. Mr. Donahue; present, Very Rev. Walter J. Quarters and Jer. A. Kinsella.

9th. Third Sunday felt very unwell; still assisted and preached at High Mass, sung by V. Rev. W. Quarter.

12th. Left for Meredosia via Canal and Illinois river.

15th. Arrived at Meredosia before day and took the stage at 5 o'clock A. M. for Mount Sterling where we arrived about 9 o'clock; passed through Versailles; poor place.

16th. Fourth Sunday after Pentecost. Said Mass in the unfinished church of Mt. Sterling; second Mass at 10 o'clock by Rev. Mr. Dempsey; immense crowd of people, chiefly Protestants. Confirmation to thirty-five persons; could find no dinner in town. In the evening left for Mr. Doyles' (on the way to Quincy), where we spent the night.

17th. Arrived at Quincy with Rev. Mr. Dempsey; found there the Rev. Mr. Kennedy, of Nauvoo. Called a meeting of the church committee to redeem St. Lawrence Church; could not make them.

18th. Said Mass at Quincy and left for St. Louis.

19th. Arrived at St. Louis. Visited the Archbishop and the Convents of the Sacred Heart, Visitation, Good Shepherd and Orphan Asylum.



21st. Feast of St. Aloysius. Celebrated pontifically at the University. After Mass gave an Exhortation on Confirmation, and administered the Sacrament to 153 persons; grand dinner, Archbishop and many Secular Clergy present.

22d. Left for Oka Settlement with Rev. F. De Smet and Rev. Messrs. Künster and Neusbaum. Visited the neat, small Church of Fayetteville, frame, not yet floored, to be dedicated to St. Pancratius.

Was met at the Kaskaskia river by 150 Germans on horseback, and arrived at the new Church.

23d. 5th Sunday after Pentecost. Solemn Consecration of the Church of St. Liborius and Pontifical High Mass; great concourse of people. In the evening Pontifical Vespers; Exhortations to the people. Confirmation of thirty-six persons; Blessing of the new grave-yard, by the Rev. Fr. De Smet. (The new Church is entirely of brick, a very neat, well finished building, measuring forty feet front and seventy in depth by twenty-two in height, and having a steeple eighty-three high. Surmounted by a gallery. About 700 German Catholics belong to this congregation and two schools are attached to it, male and female, frequented by about seventy children.)

24th. Feast of St. John Baptist. Vespers as a feast of obligation. Said first Mass in the new Church and after breakfast returned to St. Louis; dined on the way at Belleville. Arrived at the University, where the students celebrated the feast of Rev. John B. Druytie, the President—speeches, odes, presents, etc.

26th. Repaired to the Noviciate near Florissant,

27th. Celebrated Mass in the new chapel of the Noviciate, gave Confirmation to Edward Farish, a convert from the University, and conferred Minor Orders on Messrs. Charles L. Vertongen, Cornelius Swaggemakers and William Niedercorn, Scholastics of the Society of Jesus.

29th. Returned to St. Louis, Sixth Sunday after Pentecost.

30th. Preached at the church of St. Francis Xavier at High Mass and at night, and took up a collection for the orphans of Chicago; amount collected, \$111.35.

July 2, 1850. Said Mass at the Convent of the Sacred Heart.

3d. Tried to arrange the affairs of St. Laurence Church.

4th. Quincy.

7th. After Pentecost assisted and preached at High Mass at the Metropolitan church; collection taken up for the orphans of Chicago amounted to \$111.70.

Bishop Van De Velde having on Sunday, the 7th July, assisted at Mass, and preached in the Metropolitan church of St. Louis, left on the succeeding day (8th) for Madison county, Ill. On the 9th he said Mass

and administered Confirmation in the town of Highland, situated on the National road about thirty-four miles from St. Louis.

This town is improving rapidly and has a very neat appearance. The original settlers came from Switzerland, and but a few years ago formed the plan of a town, leaving in each square some donation lots, or lots which were gratuitously bestowed upon any settlers, on the express condition that they should build a two-story brick house on such lot. This accounts for the considerable number of neat brick houses that adorn this inland town. Lots were also reserved for houses of public worship. The Catholics commenced a frame church of rather small dimensions, having a small steeple or belfry. The interior, however, is still unfinished, it being neither plastered nor painted. But few Catholics live in the town itself; the greater number are scattered on farms over the immediate neighborhood. The number of those that are attached to this Congregation amounts to about 800, the majority of them having emigrated from Switzerland and Baden. The number of persons confirmed was ninety-seven, of whom more than one-half were adults and married persons. It is hoped that this Congregation will, in process of time, become one of the most flourishing in the Diocese, the land being extremely fertile, the country undulating and the heights being crowned with beautiful groves. The cultivation of the vine, especially of the Catawba and Isabel grape, has been attended with marked success, and the present year promises an abundant vintage.

On Wednesday the Bishop returned to St. Louis, having promised to attend at the exhibition and distribution of premiums of the St. Louis University. These took place on the two following days. The audience on both days was very numerous, and the exercises were performed in the open air. The students did themselves great credit by the earnestness and propriety of their delivery. On Saturday there was a general dispersion.

About fifty of the boarders, accompanied by two of the professors, left for the South on the steamboat *Amaranth*; others went in other directions. Between thirty and forty, chiefly Creoles and Mexicans, have to spend their vacation time at the Institution, and in the neighborhood, where different measures are adopted for the purpose of diverting and amusing them.

On Sunday, the 14th, the Bishop assisted and preached at the High Mass in the Church of St. Francis Xavier, and on the three succeeding days attended at the exhibitions and distributions of premiums that took place in the different female Academies of the city.

17th. Rev. W. Francis Derwin, late a Priest of this Diocese, died of cholera at the hospital, in Pittsburg, Pennsylvania.

On Thursday, the 18th, Bishop Van De Velde set out for Vincennes, Indiana, with the intention of visiting a portion of his Diocese on the western bank of the Wabash. He arrived there in the evening of the next day and was most cordially received by the Rt. Rev. Dr. de St. Palais, and his clergy, who (19th) had been apprised of the Bishop's arrival. On the following Sunday was to take place the solemn blessing of the new church of St. Francisville, a small town on the Wabash, in Lawrence county, Illinois, about ten miles from Vincennes, and chiefly inhabited by creoles, or descendants from the French.

20th. On Saturday morning Rev. Messrs. Corbe and Audran left Vincennes for St. Francisville, in order to make the necessary preparations for the following day's solemnity. The former of these reverend gentlemen is looked upon as the founder of this congregation, having been sent thither by the pious Bishop Bruté, and having commenced the first church on the spot. This church, or rather the frame of it, had been badly constructed, and after some time had to be propped and supported. Hence, it was never finished. On his visit to the place last year, Bishop Van De Velde exhorted the people to erect, or at least to commence, a new church; though, considering the destitution and the apparent carelessness of almost all the Catholics at the time, he had little hopes to see the work completed. However, thanks to the zeal and exertions of the Rev. J. B. Chassè, of Vincennes, who had kindly consented to take charge of this congregation, they have in the course of about eight months built and completely finished a very neat frame church sufficiently large for the wants of the congregation, the old church having been pulled down and the materials sold.

On Sunday, the 21st of July, the new Church was solemnly blessed and dedicated to Almighty God, in honor of St. Francis Xavier, by the Rev. Mr. Corbe, the founder of the congregation, who now has the charge of the Mother house and Academy of the Sisters of Providence, and of the Congregation of St. Mary's of the Woods, near Terre Haute. After the solemn benediction Pontifical High Mass was sung by the Bishop of Chicago, and after the Gospel an appropriate discourse was delivered in English by the Bishop of Vincennes. The Seminarians and others formed the choir and gave great satisfaction. An immense crowd was present on the occasion, the people of Vincennes and the neighborhood having flocked to the place to witness the solemnity. Nearly all the men had to remain outside; yet all was conducted with the greatest order and decorum.

22. The Bishop visited the neighborhood of Vincennes with the Rt. Rev. Dr. de St. Palais.

23d. Returned to St. Louis and arrived next day.

25th. Feast of the Bishop celebrated at the University, University of "St. Mary of the Lake," Chicago, Annual Commencement, 1850.

On Monday, July 15th, the Fourth Annual Commencement of the Institution took place at the University. Cards of invitation were sent previously by the Secretary to the parents and guardians of the pupils, that they might witness the examinations of their children and wards, and enjoy the happy festivities of the closing exhibition. At 4 o'clock P. M. the ladies and gentlemen invited were present. Many of our most respectable and prominent citizens honored our invitation on this occasion. A few days previous, the President called the students together, and gave to each a theme on which he should speak, on the day of the exhibition. One was given in each of the following languages: in the Ancient Greek, the Latin, French, High and Low Dutch, Spanish, Irish, and three in the English language. These exercises were tastefully got up and delivered before the audience in a manner that reflected much credit on the young declaimers. Master Henry S. Fitch, Logansport, Ind., delivered in the English language a beautiful composition on the "Union." The subject was properly analyzed, and though briefly, yet adequately developed. The young speaker gave sufficient signs that at no distant period he will rank high as an orator and a philosopher. Master F. Taylor, of Chicago, delivered also in the English language an excellent composition, the subject was "Public Opinion." The speaker treated the subject in a philosophical manner, and in this respect his composition deserves much credit. All seemed highly pleased with the ideas introduced, and with the manner in which he disposed of them.

The oration of the day was delivered by J. A. Mulligan, of Chicago. The subject was: "This, Our Country." The oration breathed patriotism, philanthropy, and a spirit of moral, literary and political improvement. It was occasionally sublime; it flew on the wings of a well directed imagination; it was pathetic, and well calculated to move the happiest and noblest feelings of the assembled audience. As an orator, this young gentleman bids fair for high distinctions. After the various exercises were gone through, the President, in an appropriate manner, addressed the entire body of the students, and, after having turned his remarks to Master Mulligan, of Chicago, a pupil of this institution since its foundation, he conferred on him, in the name of the Faculty of the College, the Degree of "Bachelor of Arts." The young graduate then delivered his Valedic-



tory Address, which, certainly, was an elegant outpouring of happy recollections and past associations with his fellow-students—of the tenderest feelings of piety, benevolence and gratitude to his Professors and Superiors, and of the most anxious wishes and ardent desire for the high position amongst our literary institutions which his Alma Mater is soon destined to attain. The feeling touches of this valedictory brought tears in abundance from the young gentleman's associates, and from many who were present. Afterwards the premiums were distributed.

After the conferring of degrees and the distribution of premiums, the President addressed the students for a short time on the manner in which they should spend the coming vacation, their parents and guardians, their gentlemanly conduct towards their friends and acquaintances, and towards all with whom they should associate. Then he tenderly took his leave of them, and having thanked the ladies and gentlemen, left to accompany the visitors through the apartments of the building. All expressed themselves entirely pleased with the order and spirit of the exercises, and with the talent and genius of the Alumni who were engaged in them. Our faculty feels much indebted to the citizens, and particularly to the gentlemen of the Press, for the lively interest they always take in the advancement of this Institution; and for the marks of sincerity by which on this occasion they testified their esteem for the distinguished merits of the University of "St. Mary of the Lake." This Institution was founded by the Rt. Rev. Dr. Quarter, whose memory will always concentrate around it the warmest affections of our citizens, and of the people from the "Far West" as well as from the East and South, where the name and talent of the great man were known. At present it is under the fostering care of his worthy successor, the Rt. Rev. Dr. Van De Velde, whose fame in directing and supporting literary institutions on his continent is too well known to need any comment on this occasion.

W. CLOWRY, Secretary.

27th. The Bishop went on a visit to St. Charles, Mo.

28th. Tenth Sunday after Pentecost. Said first Mass at St. Charles, assisted and preached at High Mass and gave Confirmation.

29th. Gave the White Veil in the chapel of the Sacred Heart to Miss Mary Aloysia Lalor at the 7 o'clock Mass.

30th. Repaired to St. Stanislaus, Noviciate of Society of Jesus.

31st. Feast of St. Ignatius. End of Priests and Scholastics' Retreat; renovation of vows. The Bishop celebrated pontifically at 10 o'clock. Grand dinner; present, the Archbishop, Very Rev. Fr. Elet and Fr. De Smet, Rev. Messrs. Fleming and Wheeler.

August 1st. Set out for Waterloo and Prairie du Long.

2d. Said Mass at St. Augustine's Church, Prairie du Long, and visited Centerville church, at night returned to Waterloo.

3d. Visited Columbia, Drs. Shoemaker and Knot, and the Sisters of St. Joseph, at Kahokia; returned to St. Louis.

5th. Visited old friends at St. Louis.

6th. Said Mass at St. Xavier; visited the Archbishop and left for Chicago on packet boat, "Captain Brown." Was robbed during the night of several articles, silver snuff-box, gold pen and pencil case, silver spectacles and case and some money. The lock of the state-room had been forced and the bar-keeper, an Englishman, called Stephens, was caught in it by the Bishop. The robbery, however, which took place about midnight, was not discovered till after daylight when the Bishop got up to dress.

8th. Arrived at Peoria; Rev. Mr. Rainaldi absent.

9th. Stopped at La Salle and left on the morning packet.

10th. Arrived at Chicago; found there Rev. Mr. Montuori waiting for orders; Rev. Mr. Terry arrived from Ireland; Rev. Mr. Gallagher returned from Ireland and a theological student who had finished his course in Maymoth.

11th. Assisted at High Mass and Vespers; sermon by Rev. Mr. Montuori.

12th. Opened the three boxes of Church Vestments and utensils lately sent from France.

13th. Attended to the most urgent correspondence.

15th. Assumption B. V. M. Celebrated pontifically. Very Rev. Quarter, Assistant Priest; Revs. Terry and Gallagher, Assistant Deacons; Rev. Mr. Donohue, Deacon, and Rev. L. Hoey, Subdeacon, and Rev. Mr. Montuori, Master of Ceremonies. Pontifical Vespers.

16th. Rev. Mr. Montuori left for Philadelphia.

18th. Thirteenth Sunday after Pentecost. Assisted at Mass and Vespers. Sermon by Rev. Mr. Terry.

19th. Crossed the lake for Detroit.

20th. Arrived at Detroit about 4 P. M., about five or six hours later than usual—the tracks having been maliciously injured and rendered impassable.

21st. Said Mass at the new Cathedral, visited the hospital which is nearly completed and it will be a model hospital. Visited the Fathers at Sandwich.

23d. Left Detroit for Mackinaw, on the Keystone State.

24th. Arrived at Mackinaw and visited Rev. M. Piret.

25th. Arrived at Milwaukee, Rev. Ostlangenberg, from Europe.

- 27th. Arrived at Southport; visited Capt. Harper.
- 28th. Left for Chicago and arrived there in the afternoon.
- 30th. Rev. Mr. Ostlangenberg and Gallagher left for Belleville.
- 31st. Saturday gave the Tonsure, Minor Orders and Subdeaconship to Maurice Gipperich.

September 1, 1850. Fifteenth Sunday after Pentecost Maurice Gipperich, John Hampston and Roderick Heimeling were raised to the Diaconate at the 7 o'clock Mass. Bishop assisted at High Mass and Vespers; sermon by Rev. P. J. Donahue.

8th. Sixteenth Sunday after Pentecost Revs. Maurice Gipperich and Roderick Heimeling were at the Solemn Pontifical Mass raised to the Holy Order of Priesthood.—Arch Priest, Very Rev. J. A. Kinsella, who delivered a sermon on the B. V. M.; Assistant Deacon, Very Rev. W. Quarter, and Rev. Wm. Clowry, Deacon; Rev. L. Hoey, Subdeacon; Rev. John Hampston, Master of Ceremonies.

September 5, 1850. After his return to Chicago, Bishop Van De Velde spent the greater part of the second week of September in endeavoring to procure a suitable site for an Orphan Asylum. On the thirteenth of September he left for Aurora, a thriving town on the Fox river, in Kane county, which had never yet been visited by a Bishop. Aurora and its immediate vicinity contains about 700 Catholics, nearly all Canadians, who have been occasionally visited by the Rev. R. T. Courjault, of Bourbonnais Grove. This Rev. gentleman had spent some days among them to prepare the Canadian children for Confirmation, whilst Rev. Geo. A. Hamilton, of Joliet, had instructed the English portion of the congregation. Both were in attendance when the Bishop arrived; but Saturday morning the latter returned to his Mission. The largest hall of the principal hotel had been rented and appropriately decorated for the performance of Divine service on Sunday.

The Bishop celebrated the first Mass, during which the children and many others approached the Holy table. The last Mass was sung by the Rev. R. T. Courjault, after which the Bishop gave instruction and administered the Sacrament of Confirmation to sixty-three children and adults. Vespers were sung in the afternoon, and, according to previous notice, a meeting was convened to adopt measures for building a Catholic Church in Aurora. Collectors were appointed and a subscription list was opened for the purpose, and, as a lot is to be given or procured, it is hoped that a suitable building will be commenced, and, perhaps, completed before the ensuing winter. Aurora is destined to become a flourishing town. A branch of the Chicago & Galena railroad, which is to connect the former city with the Mississippi and Ohio rivers at Cairo, has been commenced, and was to reach Aurora by the





1. Rev. H. Giesen, C. SS. R.
2. Rev. P. Valinary, O. S. B.
3. Rev. D. Finkenhöfer, O. S. F.
4. Rev. J. Neu, C. SS. R.
5. Rev. C. Rosenbauer, C. SS. R.
6. Rev. D. Koziolek, O. S. F.
7. Rev. M. Leimgruber, C. SS. R.
8. Rev. M. Beyere, O. S. B.
9. Rev. H. Schageman, C. S. S. R.
10. Rev. H. Weber, C. SS. R.
11. Rev. C. Bauscheid, O. S. F.
12. Rev. S. Scholz, O. S. F.





first day of October. It will then be continued through Oswego and Ottawa to La Salle or Peru, and the news has just reached us that Congress has passed a bill preparing to make an appropriation of lands for the purpose of continuing the road from the latter place to the mouth of the Ohio. This, even if no direct road was made from Galena to La Salle, will nearly traverse the centre of Illinois, and will connect the Mississippi at the two extremities of the State, Galena and Cairo, with the great Western Lakes.

On Monday the Bishop returned to Chicago accompanied by the Rev. Geo. A. Hamilton and on the next day signed a contract for the building of a Female Orphan Asylum. The edifice is to be of brick with a stone foundation and basement fifty feet front by forty in depth, three stories high, and is to be ready for the reception of children on next Christmas day. It is to cost \$4,000. The Bishop has appropriated to it all the monies he has on hand and all he expects to receive before the end of the year, amounting to about \$2,500, and relies upon Providence for the balance \$1,500 which is to be paid on the first day of next January. This building, however, will afford shelter only to the female orphans; the boys will have to remain in a small rented frame building until the Bishop shall be able to obtain means to build two orphan asylums. It is the Bishop's intention to have several free schools, a hospital, and a church for the Canadians in Chicago, but such is the destitution of the Catholics of the city that he must almost exclusively depend upon Providence for the means of erecting and supporting them.

On the 18th Bishop Van de Velde, accompanied by the Rev. R. Heimeling, left for Galena; before sunset they reached Elgin, the present terminus of the railroad, about forty miles distant from Chicago. Here, after a short interview with the Rev. W. Kelly, pastor of the place, they took the stage; reached Belvedere early next morning and arrived at Rockford in time for breakfast. The Bishop availed himself of the delay to find out some of the Catholic inhabitants. Arrangements were made to have them visited occasionally by one of the Priests stationed in McHenry county, and they were encouraged to procure a lot on which a Church may be built when the railroad shall reach its neighborhood. Lots have been secured for the same purpose at Elgin, St. Charles, Belvedere and Freeport, through all which towns the road is to pass. The Bishop, having sent on Rev. Mr. Heimeling to Galena, spent a day in Freeport and its vicinity and arrived in Galena shortly after midnight on Sunday morning. After a few hours' repose, he went to celebrate Mass at the Convent of the Sisters of Mercy, and gave the White Veil to two postulants. One of them, Matilda Crowley, a native of Chicago, admitted as a Choir Sister, took the name of

Sister Camille; the other, Mary Maher, a Lay Sister, is now called Sister Monica. The Bishop assisted and preached at high Mass in St. Michael's Church. He also assisted at Vespers, after which a meeting of the German Catholics was organized, and a committee was chosen for the purpose of procuring a lot within the limits of the city, and of soliciting subscriptions for building a Church for the German Catholic population. The Rev. R. Heimeling was appointed their pastor, and to him was committed the charge of carrying out the Bishop's views.

On the following day the Rev. D. Dunne took the Bishop to Dubuque, which is but sixteen miles distant from Galena. A short visit was paid to the Dominican Fathers at Sinsinawa Mound. After dinner, the Bishop, accompanied by Rev. W. McCormick, extended his excursion to Mound St. Bernard, a country place about four miles from Dubuque, where the Rt. Rev. Dr. Loras now resides with some of his Seminarians. After a short interview with Bishop Loras, Bishop Van de Velde returned to Dubuque, crossed the Mississippi, and late at night arrived at Galena.

On the next day, 24th of September, the Bishop left Galena, and in the course of the next morning arrived at Davenport, where he was expected by the Rev. Mr. Pelamourgues. After dinner they crossed the Mississippi and visited Rock Island City and Moline (only three miles distant from each other), and notice was given or sent to all the Catholics of this District, to meet in Rock Island City at 3 o'clock P. M. on the following day. In the meantime, the Bishop examined the different locations on which a church might be built, and finally selected a double lot in an elevated part of the City. The size of the whole lot, which fronts on two streets, is 120 by 150 feet. Several respectable persons of different denominations subscribed for the price of the lot selected, in order to present it to the Bishop, on condition that a Catholic Church should be built upon it. The meeting in the evening was well attended. It was unanimously agreed that the Church should be built and collectors were appointed to solicit and raise subscriptions for the purpose.

Bishop Van de Velde left Davenport and Rock Island City on the 27th about noon, and early next morning was landed at Montrose on the west side of the Mississippi, whence he crossed the river to Nauvoo. The Rev. Mr. Kennedy being absent, he returned to Montrose in the course of the evening, and there took passage in the Burlington stage for Keokuk, where he arrived at night. After spending an hour with the Rev. Mr. Villars, the worthy pastor of the place, he embarked in one of the St. Louis packets and reached Quincy early on Sunday morning. His arrival was expected. He celebrated the first Mass in the German Church of St. Boniface, assisted, preached and administered Confirma-

tion to two converts in the Church of St. Lawrence. In the afternoon he assisted at Vespers and gave the benediction with the blessed Sacrament at the German Church. On the following day the Bishop embarked for St. Louis, accompanied by a delegation sent by the municipal authorities of Quincy to invite the distinguished Apostle of Temperance, Rev. Theobald Mathew, to visit this city. They arrived at St. Louis on Tuesday morning, and during the course of the day waited upon the Most Rev. Archbishop, and upon the Very Rev. Father Mathew, by whom they were kindly received. The good Father, whose health is still precarious, expressed his regret at not being able to comply with the invitation at present, as it would interfere with previous arrangements, but promised that he would visit Quincy next spring on his return from the South.

OFF SHAWNEETOWN, 21st October, 1850.

On Saturday, 5th October, Bishop Van de Velde, accompanied by the Rev. Father Iten and Maj. Heylin, of the St. Louis University, repaired to Alton, where on the following day he said one of the early Masses, at which fifty-six children and adults made their first Communion immediately before High Mass, which was sung by the Rev. M. Carroll, pastor of the place, assisted by Rev. Fr. Iten and Heylin, as Deacon and Subdeacon. The Bishop gave an exhortation to the people and administered the Sacrament to seventy-nine children and adults, several of the later being converts to our holy religion. In the evening solemn Vespers were sung, after which the Bishop preached on the Gospel of the day to a crowded audience, chiefly composed of Protestants, and he closed the exercises of the day with the Benediction of the Blessed Sacrament. On Monday morning after Mass the Bishop gave Confirmation to two German boys from the neighborhood of Edwardsville. Rev. Frs. Iten and Mag. Heylin returned to St. Louis, and the Bishop crossed the Mississippi, where a carriage was ready to convey him and the Rev. Fr. Verreydt to the village of Portage des Sioux.

On Tuesday morning Rev. F. Verreydt celebrated early Mass, at which those who were to be confirmed approached the holy table. Late Mass was said by the Bishop, after which he gave an instruction in French and administered Confirmation to twenty-nine children. In the afternoon he was conveyed back to Alton, whence he embarked for St. Louis. On Friday the Bishop paid a visit to the Noviciate of the Society of Jesus, near Florissant, whence on the following day he set out for the town of St. Charles situated on the left bank of the Missouri.

On Sunday, the thirteenth of October, after High Mass sung by Rev. Father De Coen, the Bishop gave an exhortation in English, and



administered the Sacrament of Confirmation to sixty-two persons. After dinner he repaired to the German church, which is still unfinished, and after an appropriate instruction administered the same sacrament to sixty-five persons, of which number thirty-five belonged to the congregation of Dresden, distant about nine miles from St. Charles. Benediction, with the Blessed Sacrament, was afterwards given by the Bishop in the church of the Fathers of the Society.

On the following day the Bishop returned to St. Louis, which he left on Tuesday, accompanied by the Rev. Fr. D'Hoop of the University. About midnight they arrived at Chester, a town situated on the Mississippi, near the mouth of the Kaskaskia river, where they were met by the Rev. Perrin, of Kaskaskia. Wednesday morning had been appointed to lay the corner-stone of a Catholic Church in Chester. Mass was said in a private house, fitted up as a chapel. Many people had assembled from the surrounding country, but when the appointed hour was at hand the weather became stormy, and the rain soon began to fall. All took shelter in the neighboring dwellings, and it was only at noon that the ceremony was performed. The Rev. Fr. D'Hoop delivered an appropriate discourse, and the people were dismissed with the Episcopal Benediction. The church is to be of brick, 30 by 50 feet.

The Bishop left Chester, in the course of the evening, on the steam-boat "Silas Wright," the captain having promised to take him on board at that place. The Very Rev. Fr. Elet and Rev. Fr. De Smet were among the passengers on their way from St. Louis to Louisville.

On Friday morning the Bishop was landed at Shawneetown on the Illinois side of the Ohio river, where he found the Reverend Mr. McCabe ready to receive him. He availed himself of the kind offer of Mr. Stout to pay a visit to St. Vincents, the residence of the Rev. Durbin, where there is a boarding-school kept by the Sisters of Charity, who belong to the mother-house of Nazareth, near Bardstown, Ky. St. Vincents is situated in Union county, about twenty-four miles distant from the Shawneetown ferry. On the following day they returned by Morganfield to Shawneetown, where, on Sunday, 20th October, the Bishop said early Mass, after which the Rev. Durbin arrived. The last Mass was said by Rev. Mr. McCabe; a discourse was delivered by the Bishop, and Confirmation administered to twenty-four persons.

But a few years ago Shawneetown bade fair to become one of the most flourishing towns of the State of Illinois. A bank was established there and a fine building was erected, which for some time witnessed its financial transactions. A railroad was also laid out, and a part of it graded. A depot of large dimensions was built which now serves the

purposes of a court-house; one of the lower rooms is used by the Catholics for a place of worship. It is hoped, however, that ere long they will be enabled to have a church in which divine service may be performed with greater decency and decorum. Arrived at Louisville on the 23d.

27th. "The Rt. Rev. Dr. Van de Velde, Bishop of Chicago, officiated pontifically at High Mass and Vespers, in St. Peter's Cathedral, Cincinnati, on last Sunday, the fifth anniversary of the dedication. Rev. Father De Smet being assistant priest, and Rev. Messrs. Wood and Lawrence, Deacon and Subdeacon."

31st. Arrived at Chicago. "Bishop Van de Velde has purchased three forty feet lots on Wabash avenue, between Jackson and Van Buren streets on which to erect a Catholic Orphan Asylum. He has also, we understand, made a contract with Peter Page, Esq., for the erection of a brick building to be put up this fall, the same dimensions as the building now occupied by the Sisters of Mercy. It is to cost about \$4,000. A. D. Taylor, Esq., has the contract for the woodwork." So says the *Democrat*.

The time is not far distant when Chicago will be as noted for its educational, religious and charitable institutions as it now is for its commercial importance.

This edifice, built under the direction of Bishop Van de Velde, of the Catholic Church, will soon be complete; a spacious and beautiful home for the homeless. It has required no small amount of energy and means to accomplish this, thus enriching our city with another evidence of the philanthropy of its citizens.

These, more than battle monuments, indicate the spirit of the nineteenth century, and happy the day when institutions founded by charity and fostered by benevolence shall crown every height, wherever the enterprise of man has reared "a local habitation" and won "a name."

This spacious edifice, now in progress of erection, is brick, with a stone foundation 50 by 40 feet deep, three stories high, and is to be ready for the reception of Orphans on Christmas day. The building is to cost the sum of \$4,000, \$2,500 of which has been raised by the following names: \$1,100 by the active exertions of the Ladies in getting up the fairs held in the City Hall for that purpose, and \$1,400 given by our worthy Prelate, the Right Rev. James Oliver Van de Velde, Bishop of Chicago (whose feelings for these destitute little ones have been made manifest by his exertions in endeavoring to provide them with a comfortable home in lieu of the miserable hovels of destitution which nearly all of them have left on entering the Asylum), thus making up the sum of \$2,500, and this being all the money he has on hand, or all that he

expects for some considerable time, our good Bishop relies upon Providence, through the zealous agency of the good, charitable and benevolent citizens of Chicago, for the balance, which is \$1,500, and must be raised before the first of January. In order to accomplish this, a finance committee has been formed of ladies and gentlemen, who have kindly volunteered their services upon this occasion, to wait upon the benevolent citizens (who have already done so much) and become grateful recipients for the smallest contributions in aid of the above object.

The following article appeared about an orphan asylum started in opposition to our asylum:

"A year ago the present autumn I was spending a few weeks in your city. At that time I heard much interest expressed in the establishment of an Orphan Asylum. For this purpose meetings were called, subscriptions raised, one gentleman donating to the amount of \$1,000, and finally the Asylum duly organized with its Board of Trustees, Directresses and Matron, all entering upon their work with a vast deal of enthusiasm.

Having again arrived at your city, after an absence of some time, I was interested in making inquiries in regard to the prosperity of your Asylum. I inquired as to the matron, and was informed that the Board had been so successful, as, after several changes, to have secured one for so low a salary, and one who so well understood the science of economy, that the whole expenses of the Asylum now amounted to no more than the salary of the matron employed during the past winter. Truly a great end secured.

Next I inquired the number of orphans for whom you had provided a home. I was told that there were nine at the Asylum. Being somewhat surprised that in a city where the cholera had raged to such an extent there should be no more destitute homeless children, I inquired the reason. The reply was that it was not because there were no motherless children crying for bread and a house to shelter them, that your Asylum had so few inmates, but the wants was of funds; and in "the present state of the funds," I was told, no infants could be received, nor had been during the last ten months; for if they were received it would be necessary to employ a nurse to take charge of them. Therefore, the helpless babe must be left to perish for aught the Asylum would do for its relief. Then I inquired how it was in regard to older children, if there were none such destitute for a home. To this the reply was, "In the present state of the funds no more can be received." I was told of a family of three little ones who had been left motherless; the oldest child was three years old; the second, two, and the youngest, an infant. The father was a laboring man and

could earn sufficient to pay ten shilling towards the support of the infant, and one dollar towards that of the two older ones. For these children application for admission to the Asylum was made in vain. It was said that boarders could not be received; and so because the father could do a little to aid the Asylum in care of his children they were rejected. Shortly after, the oldest and youngest died for want of care.

At whose hands will their blood be required? From another friend I learned that several cases of similar character had fallen under her observation, and, according to the Secretary of the Board of Trustees, some twenty children, for whom application has lately been made, have been refused a shelter at the Asylum, because "in the present state of the funds" no more could be received. Now, I would desire to ask for what object the Asylum was instituted and why there is such a lack of funds? Is the moral welfare, the physical and intellectual training of the children of any account? Does it matter into whose care they are committed, provided they are kept with the smallest amount of expenditure possible? You are without funds, yet yearly subscriptions to a considerable amount were raised a year ago. Have those subscriptions been paid for the ensuing year? Has anything been done to increase their amount? What has become of all the enthusiasm manifested last year in behalf of the Orphan? Has it vanished because it is now needless? Have the citizens of this city been in vain appealed to for aid in support of the Orphan? These are queries which one desirous of information would gladly have answered."

ILLINOIS GENERAL HOSPITAL OF THE LAKE.

The trustees of this institution have opened books as required by the law of incorporation, and are ready to receive the "subscriptions, donations, benefits, bequests, and of benevolent persons to enable them to carry out the design of the legislature, by providing hospital care and treatment for the sick. They would respectfully ask the aid of the various benevolent associations of the city and of philanthropic individuals in obtaining, and by making, contributions for the institution. Contributions will be received by either of the Trustees of the institution, and by other authorized individuals. They would also ask the public to purchase the tickets for Professor Davis' lectures, as by that means they will place funds in the treasury of the Hospital, for the relief of the sick, and receive an equivalent in the privilege of attending a course on important subjects, by an able and interesting lecturer. The provisions of the charter are liberal, and the institution will be strictly a public charity. There will be six Trustees, after the hospital has received five thousand dollars, in contributions, two of whom will



be elected annually by the contributors, each contribution of twenty dollars entitling the donor to one vote in said election.

The city of Chicago and the counties of this State are authorized to contribute and send patients to the institution. Its property is exempt from taxation.

It will go into operation as soon as the necessary arrangements can be made.

Trustees: H. T. Dickey, Mark Skinner, John Evans.

November 1st. Feast of All Saints. Pontifical Mass and Vespers. Rev. Lebel just arrived from near Quebec to the pastor of the French population of Chicago and Aurora.

2d. After Mass, left for Ottawa.

3d. Sunday. Mass at Ottawa, Instruction and Confirmation of eighty-six persons, most of them adults; sermon at night.

4th. Confessions of Germans.

5th. Returned, stopped and slept at Joliet.

6th. Arrived at Chicago.

7th. Sent Rev. Mr. Gipperich as assistant pastor to Ottawa.

10th. Profession of Eliza Corbett (Sister Mary Joseph) at the Convent of the Sister of Mercy, assisted at High Mass at Cathedral; sermon by Rev. Thomas Ryan; Vespers celebrated at St. Peter's Church. Instruction by the Pastor, Rev. Weikamp; confirmation of thirty-four children and adults. At night, meeting of the French population for the purpose of building a church.

11th. Sent Rev. Jos. Zogel to Teutopolis and Rev. Thomas J. Ryan to Baldwinville, Edgar county.

FRENCH POPULATION. The sons and daughters of La belle France are rapidly increasing in this city—so rapidly, indeed, that their numbers now warrant and demand a church of their own, where the services may be performed in their own language. We learn that Bishop Van de Velde has made arrangements accordingly; that a clergyman has already arrived from Canada, and that as soon as practicable a lot is to be secured and a church erected for their occupancy.

On the Sabbath at the same hour discourses will be pronounced in the different places of public worship in the English, Norwegian, German and French languages, a beautiful exemplification of the spirit of our free institutions.

14th. Conferred Minor Orders and the Subdeaconship on Mr. Herman Liermann at the Church of the Holy Name. Conferred the order of Deaconship on the same gentleman at the same place.

17th. Sunday. Ordained Mr. Liermann Priest at the 8 o'clock Mass



1. Rev. J. M. Hagan.      2. Rev. P. J. McDonnell.      3. Rev. J. P. Foster.      4. Rev. S. Mahoney.  
 5. Rev. T. Ouimet.      6. Rev. M. J. Fitzsimmons.      7. Rev. G. Heldmann.  
 8. Rev. R. D. Mearns.      9. Rev. M. Foley.      10. Rev. F. A. Murphy.      11. Rev. A. D. Lippman.



in the same church. After dinner blessed the Bell of St. Josephs Church and gave Confirmation at the same church to thirty persons.

18th. Rev. Liermann left for Belleville to be assistant to Rev. G. J. Ostlangenberg.

24th. Sunday. Assisted at Mass and Vespers, sermon by Very Rev. W. Quarter.

December 1, 1850. First Sunday of Advent. Assisted and preached at High Mass and assisted at Vespers.

3rd. Feast of St. Francis Xavier. Arrived Bernard Jas. Voors for Ordination.

4th. Conferred the Tonsure Minor Orders and the Subdeaconate in the Church of the Holy Name on Messrs. Jas. Fitzgerald and Bernard Jas. Voors, the latter belonging to the Congr. of the Holy Cross, near South Bend, Ind.

6th. Conferred the Order of Deacon upon the same two gentlemen.

8th. Second Sunday of Advent. Immaculate Conception of Blessed Virgin Mary. Mass and Baptism of Mary Ann Robinson at the Convent; assisted at last Mass at Church of the Holy Name, after which preached and gave Confirmation to seventy-eight persons, several of whom were adults; assisted also at Vespers. Admitted to the solemn Profession at the Convent Catherine McGirr, now Sister Mary Francis Xavier.

11th. Conferred the Holy Order of Priesthood on James Fitzgerald and Bernard Jas. Voors in the Church of the Holy Name.

15th. Assisted at High Mass; sermon by Rev. Jas. Fitzgerald, and also at Vespers.

17th. Tea party for the orphans, brought net \$362.

22d. Fourth Sunday of Advent. Assisted and preached at High Mass and assisted at Vespers.

25th. Feast of Nativity. Said midnight Mass at the Convent; at 8 o'clock gave the last Sacraments to Sister Mary Joseph (Corbett), after which said the second Mass at the Convent, and at 10:30 o'clock celebrated pontifically; assistant Priest and preacher of the day, Very Rev. W. Quarter; Deacon, Rev. W. Clowry; Subdeacon, Rev. James Fitzgerald; Master of Ceremonies, Rev. John Hampston. Pontifical Vespers.

26th. Sang Mass at the Convent, and admitted to the White Veil Margaret (1) Healy, Josephine (2) Butler, Cath. (3) O'Meara, Celine (4) Bossé Bridget (5) Kavanagh, Cath. (6) Riordan, Margaret (7) Hickey, who took the religious names, respectively, Mary (1) Agnes, Mary (2) Fr. Regis, Mary (3) Gonzaga, Mary (4) Victoire, Mary (5) Alphonsa, Mary (6) Patrica, Mary (7) Coletta. The five first were admitted as choir sisters, the two last as lay sisters.



## THIRD PASTORAL — JUBILEE OF 1850.

JAMES OLIVER VAN DE VELDE BY THE GRACE OF GOD AND THE APPOINTMENT OF THE HOLY SEE, BISHOP OF CHICAGO, TO THE CLERGY AND LAITY OF OUR DIOCESE:

Grace, mercy and peace from God the Father, and from Christ Jesus, the Son of the Father, in truth and Charity (2 John 1, 3).

*Venerable Brethren of the Clergy and Beloved Children of the Laity:*

It becomes our pleasing duty to announce to you that the Vicar of Jesus Christ, and Common Father of the faithful, Pius IX., ever solicitous for the salvation of the flock which "the Prince of Pastors" has committed to his care and guidance, has duly authorized the chief Pastors of the Church of God to proclaim throughout the world, in the name of the Apostolic See, a plenary indulgence in the form of a Jubilee, to be gained by all the faithful of both sexes, who, during the appointed time, shall worthily approach the sacraments and perform the pious works prescribed by their respective spiritual superiors. The object of the present ordinary jubilee of the Holy year is to afford the faithful, peculiar and extraordinary succors and remedies for securing their eternal salvation; and at the same time to render thanks to the Almighty for the happy return of his Holiness to his Pontifical City, and by imploring the intercession of the Immaculate Virgin Mother of God, and of all the Saints, with the Dispenser of all good gifts, to avert the calamities which even now still threaten the existence of society, and to obtain the blessings of a happy and lasting peace. It behooves you, dearly beloved, to avail yourself of these days of salvation, when the treasures of the Church are thrown open and dispensed with such lavish profusion, in order to cleanse your souls from the dross of sin, to adorn them with the beauty of virtue and holiness, and to lay up stores of grace and merit.

Never, perhaps, was it more necessary to "Take unto you the armor of God, that you may resist in the evil day, and to stand in all things perfect; having on the breast-plate of justice, the shield of faith and the helmet of Salvation" (Ephes. vi, 13, etc.), than at the present period, when the enemies of God and his Church, of order and virtue, forming various combinations, devised all kinds of means and use all their exertions to sap the very foundations of religion and society. "Speaking swelling words of vanity, promising men liberty, whereas, they themselves are the slaves of corruption." (2 Peter, ii, 18, 19.) In order to enable you, dearly beloved, to refute the unwarrantable assertions made by the enemies of the Catholic Church, concerning the nature and the effects of Indulgences, we deem it proper to observe that, besides the power of forgiving and retaining sins, which the Redeemer conferred

on all the Apostles, and through them on their successors in the Holy Ministry (John xx, 21), he conferred the peculiar or extraordinary power of binding and loosing upon St. Peter, when he constituted him Head of his visible Church on earth. "I say to thee: that thou art Peter (that is, a rock); and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the Keys of the Kingdom of Heaven; and whatsoever thou shalt bind upon earth, shall be bound also in Heaven: and whatsoever thou shalt loose upon earth, shall be loosed also in Heaven (Mat. xvi, 18). It is by virtue of this power of binding and loosing that penances are imposed, and censures inflicted for sins committed (which is the exercise of the binding power); or that the temporal punishment, or the satisfaction which frequently remain due after the guilt of sin and the eternal punishment have already been remitted, is either partially or totally remitted on certain conditions which the Church prescribes.

This remission of temporal punishment or satisfaction is the exercise of the loosing power and is called an Indulgence. For three things are to be considered in every grievous or mortal sin. First, the guilt that is incurred by deliberately offending God; next, the eternal punishment to which this guilt subjects the sinner after death; and, finally, the temporal punishment, which often remains due as a satisfaction for the guilt incurred. The Holy Scriptures abound with instances of the existence and exaction of this temporal punishment. This is the only kind of punishment which the Church has in view, and from which she desires to release us by granting Indulgences, and applying to our souls the superabundant merits of Christ and his Saints. The remission of such temporal punishment was often prescribed by the Almighty under the ancient law, especially during the year of the Jubilee.

"And thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of thy land for it is the year of Jubilee." (Levit. xxv, 10.) We find a striking instance of the power of binding and loosing, or of imposing and remitting temporal punishment, exercised by St. Paul, "In the name of our Lord Jesus Christ," in the case of the incestuous Corinthian, whom the Apostle first, "delivered unto Satan (that is excommunicated) for the destruction of the flesh" (1 Cor. v, 5), and whom he afterwards released or restored at the request of the Church of Corinth, after a sufficient rebuke on account of his overmuch sorrow. 2 Cor. ii, 4, etc.

In imitation of the conduct of the Apostles, their immediate successors imposed penances for grievous sins; and these penances varied in severity and duration according to the enormity of the guilt incurred.

Some were commensurate with the life of the penitent, others lasted for a number of years or days. They were called canonical penances, because they were enacted by the Canons or Decrees of the Church for the purpose of maintaining discipline, and offering satisfaction to God for the sins committed and repairing the scandal given to the faithful. Yet the pastors of the church frequently remitted or shortened this temporal punishment, either on account of the sincerity and intensity of the penitent's sorrow, or at the request of the Martyrs and Confessors of the Faith who shed their blood, or suffered torments and imprisonment for the name of Christ. This release of the whole or of a part of the canonical penance was called an Indulgence, and hence the names of plenary and partial Indulgences. In progress of time, the canonical penances were either commuted into other penitential exercises, or permitted to be redeemed by works of Mercy and Charity. But all these exercises and pious works were to be performed in satisfaction for sins that had already been canceled by true repentance. A plenary Indulgence, such as that of the Jubilee, or any other, can not be gained unless the person who desires to gain it exist in the state of grace, or is entirely released from the guilt of sin, having, by sincere and heartfelt sorrow, become justified in the sight of God and restored to his friendship. Hence the Church makes it an indispensable condition, that any of her children who wish to gain a plenary Indulgence should have truly repented of all their sins, confessed them and obtained pardon for them; since without true repentance there can be no remission of sin, nor of the punishment due to sin.

Hence, dearly beloved, you may form an idea of the baseness of the calumny invented by the enemies of our holy Religion, who, in contradiction to our doctrine on this subject, and to our constant belief and practice, without the least semblance of proof or authority, assert and maintain that "an Indulgence is a pardon for past and future sins;" and that "for a certain sum of money any Catholic can obtain from his Priest or Confessor absolution from sins of every description and permission to perpetrate the most enormous crimes." So far from being pardons for sins or inducements to sin, Indulgences remit no sin whatever, neither past, nor present, nor future; but are rather most efficacious remedies against sin—means of atoning for past sins and preventives for avoiding future sins. We, therefore, earnestly entreat all the faithful committed to our pastoral care, faithful to comply with the conditions which we have deemed proper to prescribe for the gaining of the present Jubilee. "Now, therefore, saith the Lord, be converted to me with all your heart, in fasting, in weeping and in mourning, and rend your hearts, and not your garments, and turn to the Lord your God; for he is gracious and merciful, and rich in mercy." (Joel ii., 12.)

The time during which the Indulgence of the present Jubilee may be gained is limited to any fifteen days between the date of this, our Pastoral letter, and the 23d day of next June. During these fifteen days only, and on the day preceding them (on which day confession may be made), the Holy Father grants to all approved Confessors full power to absolve from all ecclesiastical censures and excommunications, and from all sins whatsoever, even from such as are expressly reserved to the Holy See, except from formal Heresy, and from those mentioned in the Constitution of Benedict XIV., beginning with the words, "*Sacramentum pœnitentiæ nempe peccatum complicitis; nec licet absolvere sollicitantam nisi sollicitantem denunciât.*"

In order to gain the indulgence, the faithful must, within one of the weeks appointed, confess their sins and receive the holy Eucharist. Besides which we prescribe, first, that they make two visits to any particular Church or Chapel, and there pray for the intentions of the Church. Second, that they fast on Wednesday and Friday of the same week. And third, that they give some alms to be applied by themselves or their pastors, to deeds of mercy and charity.\*

We reserve to ourselves the right of appointing the proper time when the Jubilee shall be held in our Episcopal city; but as regards the other congregations of the Diocese, we leave it to the choice of the pastor who presides over them or attends them, to appoint any fifteen days before the 23d of next June, except the three first weeks of the month of May. It is recommended that the first and last of these days be Sundays, and that where it can be done the priest attend on at least two of the Sundays, and during the time intervening. The faithful who do not belong to any regular congregation, and who are but occasionally visited by a priest, may gain the Indulgence at the time of such visits, provided they comply with the prescribed conditions.

The respective confessors are authorized to dispense with the sick and with such as are unable to fast, and also with those who, on account of sickness, distance, detention, or any other just impediment, can not visit any church or chapel, and to commute these good works into others, especially into prayers for the different intentions of the church. Such persons as are really poor themselves are dispensed from giving alms, on condition that they say twice the Beads or the third part of the Rosary for the conversion of sinners. Children who, having arrived at the age of discretion, have not yet made their first communion, and persons who, on account of some physical impediment, can not receive the Holy Eucharist, may gain the Indulgence provided they humbly confess their sins and perform the works prescribed or commuted.

\* Such alms might be transmitted to the Bishop for the support of the Orphans.



Though the condition of fasting may be complied with on days that are fast days of obligation, such as the Ember days, provided this act of mortification be offered up with the intention of gaining the Jubilee, yet, out of the time of Lent, it is recommended to fast during the week in which such days of obligation do not occur. We earnestly exhort the Pastors of the various congregations of our Diocese to engage all the faithful, who are entrusted to their spiritual care, to avail themselves of the copious favors which are offered to them by the Church of God,—to urge them to comply with the conditions on which they may secure to themselves grace, mercy and salvation; and, where time and circumstances will permit, to employ a portion of the first week in giving such instructions and exhortations to their people as may tend to excite in their hearts sentiments of compunction and perseverance in virtue.

"Brethren, we, helping, do exhort you that you receive not the grace of God in vain. For he saith, 'In an accepted time have I heard thee, and in the day of salvation have I helped thee;' Behold, now is the acceptable time. Behold, now is the day of salvation." (2 Cor. vi, 1, 2.)

Given at Chicago, on the feast of St. Andrews, A. D. 1850.

JAMES OLIVER,

Bishop of Chicago.

January 1, 1851. High Mass was sung at 10 o'clock by Rev. J. A. Lebel, who also preached in French, as the majority of those who attended were French and Canadians. The Bishop assisted and gave the Solemn Benediction. The Mass was executed by the French choir, who gave general satisfaction.

5th. Sunday. Assisted at Mass and Vespers. Sermon by Rev. J. A. Kinsella.

6th. High Mass and French sermon by Rev. J. A. Lebel, at which the Bishop assisted. Vespers by Rev. J. A. Lebel.

✕ About 9:30 P. M. died Sister Mary Josephine (Eliza Corbett), a Professed Choir Sister of the Order of Mercy.

8th. Sister Josephine's remains were taken to the graveyard, after Solemn Mass of Requiem, sung by Very Rev. W. Quarter.

12th. Sunday. Assisted and preached at High Mass and assisted also at Vespers.

14th. Arrived, Rev. A. Montuori, from Peoria. Gave the last Sacrament to Rev. Jos. Rogan.

15th. Arrived, Rev. R. Heimeling, from Galena.

✕ 18th. This day, at about 3 o'clock A. M., expired the Rev. Joseph Rogan, of pulmonary consumption, aged about 32 years.

19th. Assisted at Mass and Vespers.

20th. Celebrated pontifically at Rev. M. Rogan's funeral; sermon by Very Rev. J. A. Kinsella.

26th. Sunday. Assisted at Mass and Vespers. Sermon by Rev. A. Montuori.

27th. Bought a farm of eighty acres about nine miles from the city, to establish on it a manual labor school for the male orphans; bought from John Davlin.

#### OBITUARY NOTICES.

Died at Chicago, Illinois, near the Bishop's residence, on Saturday, the 18th of January, of pulmonary consumption, the Rev. Joseph Rogan, in the thirty-second year of his age. Rev. Mr. Rogan was a native of the Diocese of Ossory, in Ireland. He came to this country and remained some time in Philadelphia, where he became a student among the Fathers of the Order of St. Augustine. He subsequently repaired to Illinois, and was admitted to the Diocesan Seminary by the Right Rev. W. Quarter. On the 2d of October, 1846, he was raised to the holy order of priesthood, and in the spring of the following year was sent to Galena. Having been seriously injured by a fall from his horse when returning from the performance of his missionary duties, he returned to Chicago, where he was placed under medical treatment. From that time his health began to decline, though he continued to devote himself to the exercise of the holy ministry in the parish of St. Mary's Cathedral.

Early in 1850, he was, with the advice of his physician, permitted to visit a more genial climate for the purpose of recruiting his health. He spent some time in New Orleans, whence in the spring he sailed for New York, where some members of his family resided. No hopes being left of his recovery, he resolved to return to Chicago, with the intention of dying in the diocese for which he had been ordained. He arrived here last autumn, and was finally confined to his room. He suffered intense pain, which he bore with Christian resignation. Some days before his demise he received the last Sacraments at the hands of the Rt. Rev. Bishop, and early in the morning of the day above mentioned he calmly yielded his soul to its Creator. His body was exposed in the Cathedral on Monday. The Office of the Dead was chanted, and at 9 o'clock, a Pontifical Mass was celebrated, after which the Funeral Oration was pronounced by the Rev. J. A. Kinsella, President of the Seminary and College.

A very large concourse of people attended, many of whom accompanied the body to the cemetery. Rev. Mr. Rogan was a zealous and faithful priest, and his memory is held in benediction by those who have shared the benefits of his ministerial labors.

February 2d, 1851. Sunday Feast of the Purification. Blessed the candles and assisted at High Mass in Cope. Sermon by Rev. James.

Fitzgerald. Assisted at Vespers, after which delivered "Introductory lecture on the marks of the Church."

9th. Sunday, 5th after Epiphany, assisted at High Mass. Sermon by Rev. A. Montuori, and at Vespers, after which lecture on the first mark of the Church "Unity."

10th. Visited Aurora, and next day purchased a tract of 19½ acres for Church purposes, Church to be built on a part of it.

13th. Sunday, Septuagesima. Assisted at High Mass. Sermon by Rev. Jas. Fitzgerald and at Vespers, after which third lecture on the marks of the Church—subject, Exclusive Salvation.

16th. The orphans having taken possession of the new Asylum, a donation party was given though the weather was unfavorable. Several people attended, and about \$100 was obtained in cash, besides flour, groceries, and some dry goods.

19th. Rev. Mr. Montuori left for Peoria where it is proposed to have an addition made to the old brick Church. The Bishop insists upon having a new spacious Church built, and has offered \$200 to commence with—Mr. Montuori to carry the plan into execution, and try to get means from Italy.

22d, Washington's Birthday. Just received the news from Springfield, that the Act had passed to incorporate the Mercy Hospital and Mercy Orphan Asylum. Four Sisters of Mercy were sent to take charge of the temporary hospital opened at the Lake House (act did not pass the lower House).

23d. Sexagesima. Assisted at High Mass—sermon by V. Rev. W. Quarter; assisted at Vespers. 4th Lecture—Exclusive Salvation continued.

27th. Articles of agreement drawn up and signed with respect to the services of the Sisters at the Lake House Hospital, and the arrangements for erecting a Hospital under our new charter at some future period, to be commenced, if possible, this year.

March 2d. Quinquagesima Sunday. Assisted at High Mass. Mandatum for Lent read, and sermon preached by Rev. J. Fitzgerald. Assisted at Vespers; 5th lecture, Sanctity—Holiness of Founders.

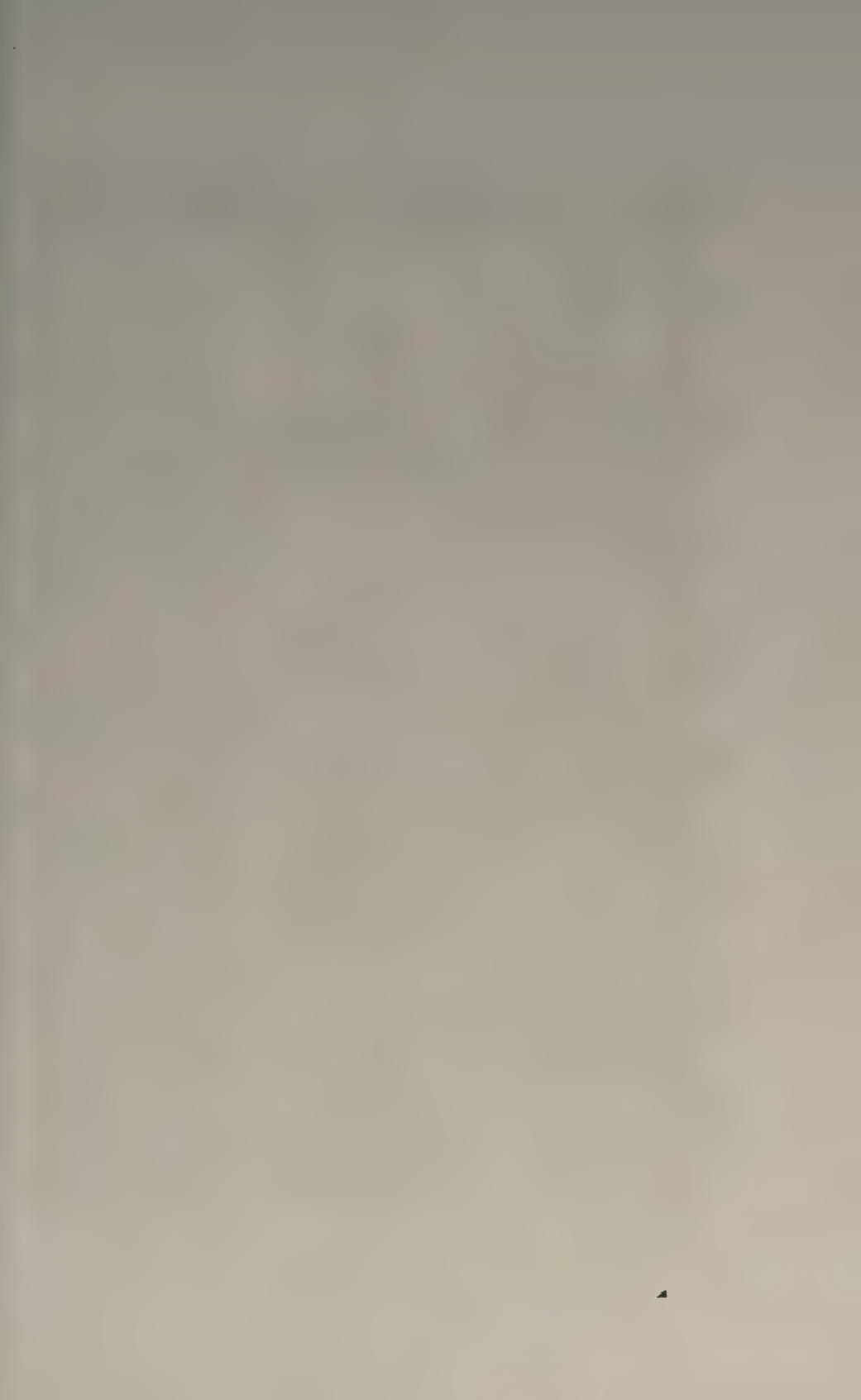
9th. First Sunday of Lent. Assisted at High Mass; sermon by Very Rev. W. Quarter, assisted at Vespers; 6th lecture on "Sanctity," its fruits.

16th. 2d of Lent. Assisted at High Mass; sermon by Rev. J. Fitzgerald; assisted at Vespers; 1st lecture on the Sanctity of the Church.

17th. St. Patrick's day. Assisted at High Mass at St. Patrick's Church, sermon by Rev. Mr. Feely; lecture on Balls.

18th. Left for St. Louis.

19th. Took Rev. T. O'Donnell, from Ottawa to Peru or La Salle;







1. Rev. A. Sweere, S. J.    2. Rev. F. Beaudreaux, S. J.    3. Rev. J. Setters, S. J.    4. Rev. W. Hill, S. J.  
 5. Rev. P. Tschieder, S. J.    6. Rev. F. L. Weinman, S. J.    7. Rev. J. C. Kelly, S. J.  
 8. Rev. M. J. Corbett, S. J.    9. Rev. C. Lagae, S. J.    10. Rev. P. A. Murphy, S. J.

arrived at La Salle, visited Rev. Messrs. O'Reilly, Quigly and Stehle; arrangements to build a church at Peru, and another at Henry.

20th. Arrived at Peoria; visited Rev. A. Mantuori; Rev. R. Rainaldi absent.

22d. Arrived at St. Louis; visited the Archbishop and the convents.

23d. Sunday. Assisted at High Mass and Vespers at St. Francis Xavier's church.

25th. Annunciation. Consecration of Right Rev. F. Miede to the Bishoprick, of Mycene (in Asia Minor), as Vicar Apostolic of the Indian Territory west of the Rocky Mountains. Consecrator, Most Rev. Archbishop Kenrick; Assistant Bishops, Rt. Rev. Bishop De St. Palais, of Vincennes, and Bishop Van De Velde, of Chicago. Sermon by Rev. J. Higginbotham. Left at night for Chicago.

26th. Caught the ague.

27th. Visited Beardstown. Arrived at Peoria. Ague for the third time. Interview with Rev. Messrs. Rainaldi, Montuori and Gippirich.

28th. Arrived at La Salle, laid up with the ague. Left at night.

29th. Arrived at Chicago.

30th. Assisted at High Mass and Vespers. Sermon at Mass by Rev. J. Fitzgerald. Lecture on Catholicity. The Church, pre-eminently Catholic in name. Futile attempts of Heretics, ancient and modern, to usurp that name.

April 3, 1851. Went to Morris to take letters of Guardianship of the children of the Widow McGrath,—opposition by the stepfather, James O'Brien. Left after dinner for Joliet by land with Rev. Th. O. Donnell, and Rev. P. Conlan.

6th. Assisted at Mass and Vespers, second lecture on Catholicity: the Church strictly and exclusively Catholic in fact. Commencement of \$ Jubilee.

10th. Solemn Anniversary of the death of Right Rev. Bishop W. Quarter.

12th. Rev. T. Verhaegen arrived from St. Louis.

13th. Palm Sunday. Too much indisposed with dumb ague to attend at Mass and bless the Palms; assisted at Vespers; bad weather; intermediate lecture on Catholicity of Doctrine; introductory discourse to the Spiritual Exercises by Rev. Father Verhaegen.

14th, 15th, 16th. Spiritual exercises for the people, conducted by Rev. Fr. Verhaegen, every morning and evening.

16th, 17th, 18th, 19th. Tenebrae, and other offices of Holy Week; Discourse; Blessing of Baptismal Font and High Mass by Rev. Fr. Verhaegen.

20th. Easter Sunday. Pontifical High Mass in grand style; sermon by Rev. Verhaegen; Pontifical Vespers at night; Discourse on perseverance by Rev. Fr. Verhaegen.

26th. Arrival of Fr. Weninger; commencement of the Mission for the German congregation of St. Joseph.

27th. Low Sunday. First Communion of children at Cathedral; Confirmation, 68 girls, 25 boys, 8 or 10 adults. Assisted at High Mass; sermon by Very Rev. Walter Quarter. Assisted at Vespers; lecture on Apostolicity—the Catholic Church strictly Apostolic. Mission continued this week in St. Joseph's church.

30th. Dined with Rev. Fr. Verhaegen and the Priests of the Cathedral at Rev. P. J. McLaughlin's. Rev. Mr. Gallagher arrived for the Retreat; Right Rev. Bishop Heni arrived from Cincinnati, and next day left for Milwaukee.

May 2, 1851. Rev. Messrs. Brickwedde, Leibermann, McElhearne and Künster and Perrin arrived for the Retreat.

4th. Second Sunday after Easter. Assisted at High Mass; sermon by Very Rev. W. Quarter. Lecture 2d, on Apostolicity—the Catholic Church exclusively Apostolical.

6th. Moved over to the College with Rev. F. Verhaegen. Preliminary instruction preparatory for the Retreat.

7th. The number of clergymen attending the Retreat including those of the city and Rev. J. Hampston, Deacon, was 41, exclusive of the Bishop.

11th. Third Sunday after Easter. Said Mass at 6 o'clock A. M. General communion of the clergy at the Church of the Holy Name. High Mass by Rev. N. Perrin. Deacon, Rev. J. Quigley; Subdeacon, Rev. H. Brady; assistants to the Bishop, Rev. M. Carroll and Rev. P. McCabe; Master of ceremonies, Rev. A. Montuori. Sermon by Rev. B. McGorisk. Solemn Vespers with Deacon and Subdeacon. Benediction by the Bishop, after which Te Deum by all the clergy. At the Cathedral, sermon by John C. Brady.

13th. Rev. T. Verhaegen and many of the clergy left Chicago. Very Rev. W. Quarter left for New York.

18th. Fourth Sunday after Easter. Assisted and preached at High Mass; Confirmation after solemn Vespers at St. Patrick's Church.

20th. Left on a visit to Waukegan; met Rev. Mr. Ives.

22d. Returned to Chicago.

24th. Admitted Sister Anne and Elizabeth to the White Veil, both Germans. They took the names of Sisters Benedicta and Philomena.

25th. Assisted at High Mass and Vespers; sermon by Rev. Mr. Fitzgerald.

29th. Ascension Thursday. Assisted and preached at High Mass; assisted also at Vespers.

30th. Left for Joliet. 31st. Heard Confession of French and Germans. A sermon was preached on Temperance to a large audience.

June 1, 1851. 5th Sunday after Easter. Administered Confirmation in Joliet to eighty-five persons and preached on the occasion.

3d. Administered Confirmation to thirty-seven persons in Dresden, and appointed Rev. P. Terry, Pastor of Grundy county.

4th. Visited Lockport, and Rev. Dr. Ryan, on his farm.

5th. Left for Chicago, and arrived in the evening.

8th. Pentecost Sunday. Celebrated pontifically at Mass and Vespers. Sermon by Rev. J. Fitzgerald. At night a lecture on Temperance. Cathedral unusually crowded. It is supposed that eight hundred took the pledge—many of them Protestants—about two hundred.

11th. Left for Peoria and St. Louis.

14th. Arrived at Peoria with Rev. J. C. Brady, of Ottawa.

15th. Weather extremely unfavorable. Laying of the corner-stone postponed. Assisted at High Mass and Vespers. Sermon by Rev. J. C. Brady.

16th. Weather cleared about noon, but continued to threaten rain. Ceremony of laying the corner-stone, announced by handbills, took place at 6:30 o'clock P. M. Sermon by Rev. J. C. Brady.

17th. Left for St. Louis on S. B. Prairie State, Capt. Rider.

19th. Corpus Christi. Arrived at St. Louis; whole country along the banks of the Illinois and Mississippi rivers inundated. Left in the evening for St. Stanislas, where Very Rev. Fr. Elet, Provincial of Missouri, was residing to recruit his health, after a long and severe illness.

20th. Returned in the evening from St. Stanislas to St. Louis.

21st. Festival of St. Aloysius. Pontifical High Mass and Vespers.

22d. Assisted at Solemn High Mass at St. Francis Xavier Church, and officiated pontifically at the Procession of the Blessed Sacrament and at Vespers.

24th. Left for Belleville, and next day visited Centerville, Waterloo, Columbia.

27th. Said Mass at the Convent of the Sacred Heart. Baptism of four young ladies by Archbishop Kenrick; stood godfather to Miss Cornelia (Mary Philomena) Baldwin, adopted daughter of Mr. Fr. Voorhies, of Peoria. In the evening left for Chicago. Said Mass at Peoria in the evening.

30th. Visited LaSalle.

31st. In Chicago, weather cold and stormy.

July 6th, 1851. Assisted at High Mass, and Vespers. Sermon by Rev. J. Fitzgerald.



8th. Visited Elgin, thence left for Aurora, where I passed the night.

9th. Visited Geneva and St. Charles, thence at night returned to Chicago.

12th. Saturday. Conferred the Holy Order of Priesthood on John Hampston at the Church of the Holy Name. Left for St. Louis by the evening canal Packet.

13th. Sunday. Stopped at Ottawa, and towards night left on packet for LaSalle, where I spent the night.

14th. Left LaSalle on S. B. Prairie State for St. Louis, visited Peoria on the way.

16th. Arrived at St. Louis.

17th. Visited the Archbishop, and engaged stage for Teutopolis.

18th. Left St. Louis for Teutopolis.

#### FROM THE SHEPHERD OF THE VALLEY.

(PUBLISHED BY REQUEST.)

DIOCESE OF CHICAGO.

July, 1851. Bishop Van De Velde returned to this city on last Thursday night and has communicated to us the following particulars relating to his visit of a portion of the Southern section of his Diocese:

Bishop Van De Velde left St. Louis early in the morning on the 16th inst., accompanied by Rev. J. G. Busschots, S. J. In consequence of the high stage of the water, they had, after crossing the Mississippi, to take a skiff as far as New Brighton, generally known by the name of Papstown, where the Terre Haute stage awaited the arrival of the passengers. They arrived at Highland in time for dinner, where the Bishop was welcomed by several Catholics, to whom his visit was unexpected. Confirmation had been given there last year.

The faithful till now have been regularly visited one Sunday in the month, by the Rev. C. Marogna, of Germantown, in the School Creek settlement, but it is the intention of the Bishop to give them a Priest during the course of next month. We understand that the young clergyman destined for that mission is to be ordained by him next week. He is a Swiss by birth, as are the majority of the members of the congregation of Highland. They have a neat frame church, which has been lately finished, and is placed under the protection of St. Paul. After passing the whole night in the stage, the Bishop and his companion arrived at Framington, about sunrise. Here they were met by a deputation from Teutopolis. About 1 o'clock in the morning, and displayed an imposing sight, as with flying banners they descended the hill, entered the village and wheeled round to welcome their Bishop.

They were led on by their worthy pastor, Rev. Jas. Zagel, and had brought a second carriage for the accommodation of the Bishop and his attendants. The procession marched through Ervington, the county seat of Effingham, and reached Teutopolis about 8 o'clock A. M. Several volleys of musketry announced their arrival. Three arches, composed of trees and adorned with festoons and flowers, had been erected over the National road, which is the main street of the town. The spot on which the new church is to be erected was first visited, after which the whole procession returned to the old log church, where Mass was celebrated by the Rev. Mr. Zagel, after which the Bishop administered the Sacrament of Confirmation to about forty children and adults.

The following day, sixth Sunday after Pentecost, was a happy day for the Catholics of Tentopolis. Early in the morning the people began to arrive from the country. The Bishop said Mass at seven, and the procession was formed about nine; it was headed by the children of the parish, these were followed by the members of the St. Peter's Society, wearing their badges, and the latter by nearly the whole congregation, the men preceding and the women following the Bishop and his attendants. The procession moved, amid the discharges of musketry, from the old church to the spot where the foundation of the new one has just been laid, a distance of more than a quarter of a mile. The Bishop walked under a large canopy, vested in alb and cope with mitre and crosier, and was attended by the Rev. J. F. Fischer (pastor of St. Marie Piquet's settlement), in cope; Rev. James Zagel, in chasuble; and Rev. Father Busschots, in stole and surplice. The ceremonies of laying the corner-stone of the new church were performed with the usual solemnities during which the Bishop addressed the people in English, felicitating them on the happy termination of the dissensions, which for several years had distracted their congregation, and exhorting them, hence, forward, to cultivate union and fraternal charity; after which the Rev. F. Busschots delivered an appropriate discourse, in German, on the text, "Thou art Peter."

The ceremony being ended, the procession returned to the old church, which, being of small dimensions, a temporary altar had been erected on the outside, in the open air. High Mass was sung by Rev. Mr. Zagel, at which the Bishop assisted with cope and mitre, attended by the other two clergymen. It was near two o'clock P. M. when the ceremonies concluded. A public dinner had been prepared under a temporary bower erected near the foundations of the new church. More than a hundred persons sat down to partake of the festive banquet. All was joy and happiness. Solemn Vespers were sung, followed by the benediction with the Blessed Sacrament by the Bishop. At night

the good people of Teutopolis got up a torchlight procession, and came to the Priest's residence to thank the Bishop and his attendants. Thus terminated the joyful day which will long be remembered by the members of the congregation of Teutopolis.

The body of the new church, of which the stone foundations are already laid, will be 110 feet long and 60 wide; the walls of brick, thirty feet high above the foundations. The steeple, projecting five feet, is to be of a height corresponding with these dimensions. The back part of the sanctuary is to be of an ellipse form, projecting eleven feet beyond the walls, so that the whole length of the church will be, 126 feet. Strong hopes are entertained that it will be covered in before the ensuing winter.

July 14th. On the following morning the Bishop, with his attendants, repaired to the congregation of Green Creek, about seven miles from Teutopolis, where he said Mass in the log church which has been lately built there, under the invocation of Mary, help of Christians.

In the afternoon they repaired to Ste. Marie (Piquet's settlement), nearly forty miles from Green Creek, where a new brick church was commenced last year. Owing to the exertions of the Rev. Mr. Fisher, the church is in a state of forwardness, and will, in a few weeks, be in a condition to be used for divine worship. It is built of brick and measures 75 by 35 feet, and will have a handsome belfry. Hitherto, the congregation have worshiped in a frame chapel or building, the upper part of which is used as a storehouse. For want of means at present available, the plastering and consecration of the new church are put off until the ensuing year.

After spending the day in the congregation, the Bishop and his companions were, on the following morning, escorted to Olney, the county seat of Richland, about 120 miles from St. Louis, which they reached by the Vincennes stage.

July 14, 1851. Annual Commencement of the Academy of St. Francis Xavier.

Of the many happy scenes which I have had the pleasure of witnessing during the past few weeks, none has left upon memory's page so sweet a remembrance as that which I had the honor of attending at the above mentioned Institution; indeed I must acknowledge, in justice to all concerned in this Academy, that it is a credit to them and an honor to the "Garden City."

The Exhibition of this year was one of unusual interest, and called forth the admiration and the highest encomiums of those who had the pleasure of being present; upon no similar occasion have I been so pleasingly entertained. After spending some three hours in the most

agreeable scenes possible, and which only seemed like moments, I made my exit, feeling myself more than doubly gratified with my morning visit to the Academy of St. Francis Xavier, being well convinced of its rapid advancement. But a few years since, it might be truly styled the little grain of mustard seed which, being planted in good soil, seems to improve and spread forth its branches throughout the State. It is an incorporated institution, and entitled to all the rights and privileges annexed thereto; and under the friendly auspices of the indefatigable and zealous Bishop of Chicago, and the guidance of the good Sisters of Mercy, it is going on admirably. Here, it may not be deemed out of place to remark that it is an elegant building, and situated in a most beautiful spot, commanding an agreeable view of Lake Michigan, and but a square from its banks, surrounded with everything that could render it desirable as a suitable place for the instruction and training of youth and health combined, and is any where to be found in the West, as the glow of health which pervaded the cheeks of the young and blooming youthful inmates on this interesting occasion spoke volumes in its favor.

Viewed at a distance from the lake, the Academy, adjoining the Cathedral whose radiant spire, heavenward pointing, may be seen afar off, amid the beauteous trees that surround it and which offer an agreeable shade, presents an admirable and highly picturesque appearance.

The closing exercises took place on the morning of the 21st ult, at half-past ten o'clock.

The audience, consisting of the relatives of the pupils and friends of the Institution, was large and respectable.

The Very Rev. Walter Joseph Quarter, V. G., of the Diocese of Chicago; the Very Rev. Jeremiah Kinsella, V. G., and President of St. Mary's of the Lake, and the Rev. Mr. McLaughlin presided. On not seeing the venerated Prelate, the good Bishop of Chicago, I was led to inquire after the cause of his absence, being anxious to commune with him a little; but was, most happily, informed that he had gone on the visitation of his extensive Diocese, this being the most favorable time for visiting the more remote parts; and although the heat at this season of the year is very intense, and the good Bishop's health poor, his heart glowing with zeal for the greater honor and glory of God, under whose holy banner he has grown old, yet he cheerfully undertakes the task, however laborious, of traveling to the very remote parts of his Diocese for the sake of imparting to his flock the sweets of salvation (he may, indeed, be justly styled the "Good Pastor"); and this it was that caused his absence from among his happy children, who had prepared

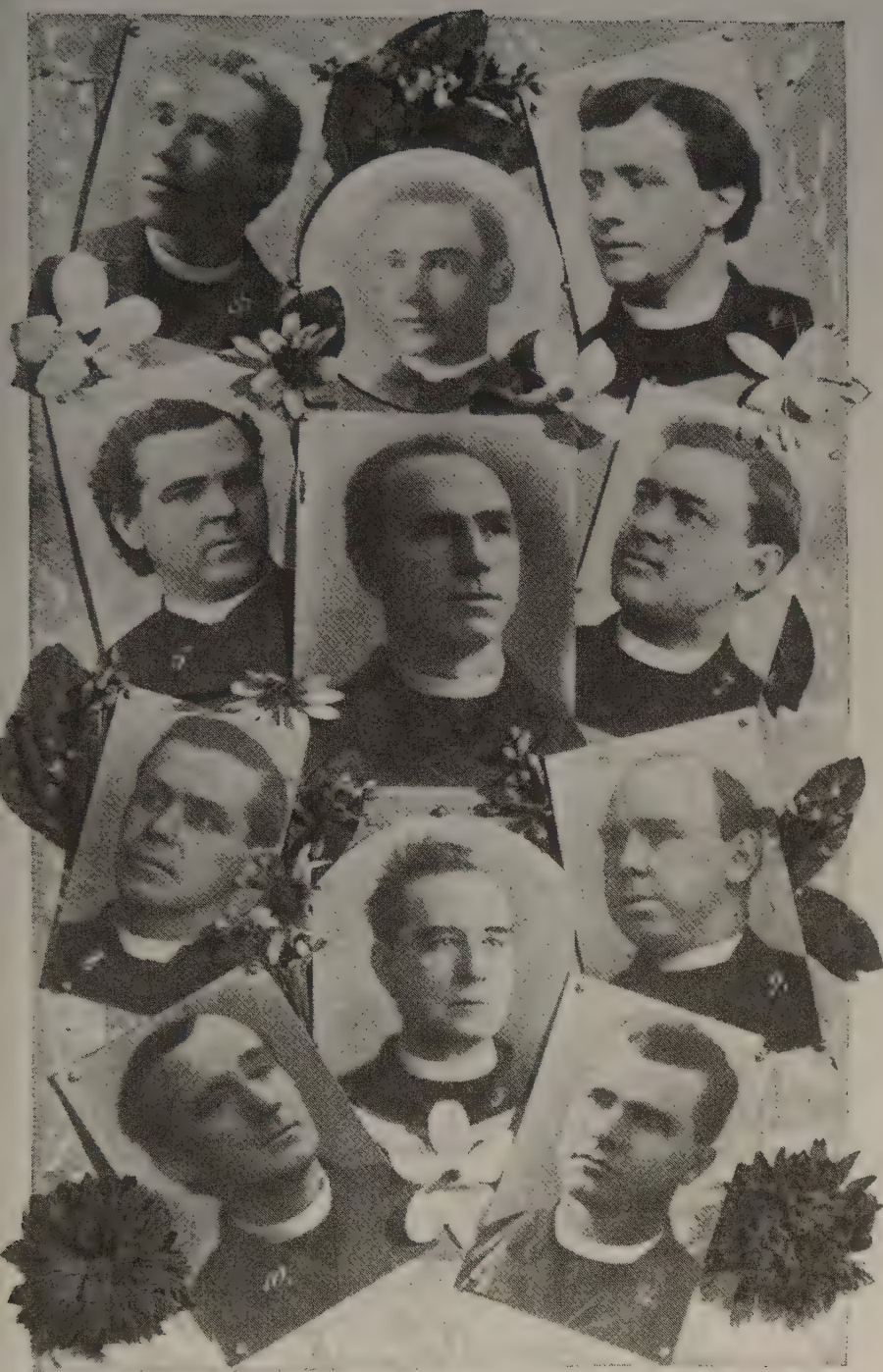


for him some little offering as a testimonial of their affectionate regards and lasting esteem upon this affecting occasion, when they were to bid farewell, for a time, to their dear Academy and to their Venerated Father and Bishop, and all the dear Sisters, to whom they were very much devoted.

But now for a brief description of the doings of the morning. The exercises were occasionally varied with music and recitations; the latter were particularly interesting, and displayed on the part of the young ladies an excellent knowledge of the principles of elocution. Among the many pieces recited on the occasion, I was particularly gratified—nay, delighted—with the “Panorana of Europe,” in twenty-four characters, each personating some country in Europe, and being interrogated by a sweet, innocent young lady, who was seated upon a high-chair, (on inquiring I was informed that she was one of the first pupils in the Academy) under a canopy of evergreens, ornamented with garlands of roses and other beautiful flowers natural to the season. At a short distance from her sat in state in a splendid arm-chair (worked by one of the young pupils expressly for the occasion) a sweet young lady of some sixteen years, in all the bloom and loveliness of youth, representing the Queen of England, wearing a crown upon her head interwoven with flowers of the most delicate hue. On one side of her stood Scotland, represented in a suit of plaid with an ancient Highland bonnet, and on her left was Ireland dressed in a beautiful green mantle, with many devices denoting antiquity, and reclining upon Ireland’s national emblem the harp, which was unstrung, to denote that joy had ceased among a suffering people.

The whole scene was indescribably beautiful, grand and imposing, but too lengthy to enter into a minute detail. Suffice to say that each one played her part well. This piece was concluded by the entrance of an Indian chief, dressed in full costume and bearing the national flag, at whose entrance one of the young ladies played, most beautifully, the “Star-Spangled Banner,” and to which all promenaded around the stage, and retired, to the admiration of all those who were present. The historical and geographical facts represented in this piece will never be erased from the minds of the youthful band who acquitted themselves with so much ability; and upon no similar occasion have I been so truly pleased and gratified. Many of the young pupils evinced a high degree of musical proficiency in the exercises of pieces performed on the piano. Then followed the distribution of premiums, which were rich and beautiful, to say the least.

The closing address, by a Miss H. O. T., was truly touching and appropriate and merited the highest encomiums for the youthful speaker



1. Rev. T. Kearns.
2. Rev. L. Meehan.
3. Rev. A. Goulet.
4. Rev. M. T. Mackin.
5. Rev. W. McNamée.
6. Rev. E. M. Griffin.
7. Rev. Z. Berard.
8. Rev. L. Labrie.
9. Rev. H. Smythe.
10. Rev. L. Campbell.
11. Rev. D. Hishen.



who was herself moved to tears, and of whose real worth and superior talents too much could not be said. The whole affair passed off in a manner creditable to the young pupils and those connected with the Institution, and merits for them both patronage and encouragement. I have been informed, upon inquiry, that the Institution, which has been closed during vacation, will resume its duties and open again on the 25th August, when I wish them the liberal patronage that their exertions so richly merit—justice.

25th. Friday. Shortly after 12 o'clock, noon, the beautiful church of St. Columba, Ottawa, was discovered to be on fire, and, in spite of all exertions, was, in a very short time, entirely consumed. It was without any insurance, and the loss, including the house, which was also destroyed, is estimated at \$10,000, perhaps more. It was decidedly the finest church in the Diocese, was nearly completed, and was to have been consecrated during the ensuing autumn. As to the cause of the conflagration, it is now sufficiently well established and proved by circumstantial evidence that the tinner, an infidel and bigot, who was at work on the roof or at the side turrets, designedly set it on fire. It is hoped that a new church, entirely to be built of stone and of at least equal dimensions with the former brick church, will be commenced this year. The burned church was 120 feet long by 55

July 27, 1851. On last Sunday, 27th July, Bishop Van de Velde said early Mass in the Catholic church at Belleville, and assisted with cope and mitre at the High Mass, which was celebrated by the Rev. G. J. Ostlangenberg, pastor of the congregation; Rev. H. Liermann, pastor of St. James' Church, Centreville, and Rising Deacon, and Mr. Fisch, of the Archiepiscopal Seminary, Subdeacon. Immediately after High Mass the Bishop delivered a discourse, partly controversial, on the Sacrament of Confirmation, and administered the same to 105 individuals, some of whom belonged to the Congregations of Centreville, Prairie du Long (German and Columbian). About one-sixth of the whole were adults and converts to our Holy Faith. In the course of the evening the Bishop returned to St. Louis with his companion, Rev. Father Busschotts, and next morning, after Mass, left for St. Stanislas, near Florissant, where, on the same day, he conferred the Tonsure on Mr. Paul Limacher, of the Diocese of Chicago.

On Tuesday morning the Minor Orders were conferred upon the same gentleman; after which Messrs. Emanuel Costa, John Roes, John Verdin, Anthony Levisse and Ferdinand Coosemans, all of the Society of Jesus, together with Mr. Limacher, were ordained Subdeacons. On Wednesday, the six gentlemen just mentioned were promoted to the order of Deaconship, and on Thursday, Feast of St. Ignatius, founder



of the Society of Jesus, they were raised to the holy order of Priesthood. At a later hour High Mass was sung by the Rev. P. J. Verhaegen, assisted by Rev. J. F. Van Assche, Deacon; Rev. A. Levisse, Subdeacon, and Rev. F. Nussbaum, Master of Ceremonies.

On Wednesday morning, 30th ult., the steamboat *St. Ange*, on her return trip from the Yellowstone, landed at St. Charles, and deposited the remains of Rev. Christian Hoecken, S. J., which were immediately conveyed in a hearse to St. Stanislas, where they were interred in the cemetery of the society, the Bishop of Chicago officiating on the occasion.

On Friday morning, 1st inst., Messrs. Theodore Kuhlmann, Stanislas Lalumiere, John O'Neil and James Hays, scholastics of the Society of Jesus, who had made the simple vows on the preceding day, received the Tonsure and Minor Orders at the hands of the same prelate.

A. M. D. G.

August 2, 1851. The Bishop returned to Belleville with Rev. P. Limacher, who obtained permission to stay there till after the 15th inst.

3d. Performed no particular ceremony to-day.

4th. Visited the Archbishop and some particular friends.

5th. Dined at the Archbishop's, and in the evening left for Chicago.

6th. Landed at Naples and left for Jacksonville, where arrangements were made to commence the Church, thence set out for Springfield.

7th. Said Mass in Springfield, and left for Naples, where, no boat arriving, we had to stop over night; tremendous storm in that neighborhood last night; two railroad bridges swept away by the current between Jackson and Naples.

8th. Embarked on steamer "Highland Mary," stopped at Beardstown.

9th. Arrived very early at Peoria. Visited Rev. A. Montuori and Mr. Voorhies' family. In the evening arrived at LaSalle.

10th. Sunday, 9th after Pent. Said first Mass at LaSalle and assisted at High Mass and Vespers. Exhorted the people to plaster and finish the church, to have it ready for Consecration.

11th. Left for Ottawa. Made arrangements for the site, size and materials of the new church to be commenced this year. At night left with Rev. Tho. O'Donnell for Joliet.

12th. Arrived and said Mass at Joliet. Stone chosen for building church of Ottawa.

13th. Arrived at Chicago. Appointed Rev. Mr. McBride Assistant Priest at St. Patrick's Church.

15th. Feast of Assumption. Officiated pontifically at High Mass and Vespers.

17th. 10th Sunday after Pentecost. Said early Mass at the Cathedral, assisted and preached at High Mass and assisted at Vespers, after which held a meeting of the Orphan Asylum Association.

20th. Arrived, Rev. Messrs. H. Brady and John Hampston.

23d. Arrived, Rev. Mr. O'Donnell, of Ottawa.

24th. Assisted at High Mass; sermon and collection by Rev. Th. O'Donnell and at Vespers; amount of collection, about \$110.

25th. Arrived, Rev. J. Quigley from collection tour with Mr. Ryan from the Barrens; had poor success.

27th. Rev. Mr. Lebel left for New York.

28th. Rev. Mr. Brady, having arrived too late to leave with Rev. Mr. Lebel, left this evening for Philadelphia, with Rev. Mr. Whelan, of Arkansas, who arrived to-day.

31st. Said early Mass at the Cathedral; assisted at High Mass and preached and at Vespers.

September 3, 1851. Left for Elgin with Rev. Th. O'Donnell, of Ottawa Church, under roof and floored; may be used next Sunday; returned to Chicago and in the evening left for Naperville with Rev. A. Kopp.

† On the 3d inst., at 5 o'clock P. M., died at Naperville of Apoplexy, Rev. Anthony Volker, pastor of said congregation. He was a native of Hanover, and had been a soldier in his younger days. He was buried by the Bishop.

4th. Assisted by Rev. Mr. Kopp, the Bishop said Low Mass, and Rev. Mr. Kopp, sang the Mass of Requiem. In the evening both returned to Chicago.

7th. Thirteenth Sunday after Pentecost. Assisted at High Mass at St. Joseph Church and gave confirmation to 38 persons, among whom 5 were adults and converts. Assisted also at Vespers. Meeting of members of St. Peter's congregation to select a site and get subscriptions for a new church.

8th. Left for Canada via Detroit. Arrived at Detroit the following morning with Sister Felicita and Simeon. The Bishop absent. Said Mass at St. Annes. Visited the Hospital and Trinity Church, attended by Rev. P. Donahoe.

10th. Left Detroit for Cleveland. The Bishop arrived in the evening. Synod of Episcopalians; said Mass at the Ursuline Convent.

12th. Left Cleveland for Buffalo.

13th. Arrived at Buffalo; visited the falls; Bishop Timon absent.

14th. Assisted at High Mass and preached at St. Patrick Cathedral. Visited the Hospital, Convent of Sacred Heart, Seminary of Oblates.

- 15th. Left Buffalo via Niagara and Lewiston for Toronto.
- 16th. Arrived at Toronto. Bishop de Charbonnel absent. Found F. Tellier. Visited the Insane Orphan Asylum and other public buildings.
- 17th. Said Mass at the Sisters of Loretto, and in the evening left for Kingston.
- 18th. Arrived at Kingston. Bishop Phelan arrived late at night. Very Rev. Mr. McDonald, president of the College, not thriving.
- 19th. Early at dawn left for Montreal. Had John Strahan, Anglican Bishop of Toronto, and Hon. Mr. Lafontaine, Prime Minister of the Government, on board; also Mr. l'Abbé Hamelin, Under-secretary of the Archbishop of Quebec. Passed over all the rapids.
- 20th. Arrived at Montreal. Said Mass at the large Parish Church put up at the Seminary of the Sulpitians; Very Rev. Mr. Billandelle, Superior. Visited the Bourget, the Convent of the Good Shepherd, and the Institution of Bon Secours; and Rev. F. Martin's new College.
- 21st. Fifth Sunday after Pentecost. Celebrated pontifically at the Convent of Providence. Assisted at High Mass and Vespers at the Cathedral. Gave pontifical Vespers at the Convent of Providence. At night assisted at Bishop De Charbonnel's Sermon at the Parish Church. Great illumination. Gave the Benediction of the Blessed Sacrament. Dined at the Bishop's. Arrival of Rev. Mr. Taché, Bishop-elect of N. W.
- 22d. Visited Laprairie. Meeting with Very Rev. F. Boulanger, who left for Albany.
- 23d. Returned to Montreal. Interview at the Bishop's with Ex-president Tyler.
- 24th. Dined on the mountain at the country seat of the Sulpitians. In the evening left for Quebec.
- 25th. Arrived at Quebec with Rev. Abbé Hamelin. Interview with the Archbishop and his Coadjutor. Said Mass at the Metropolitan.
- 26th. Spent the day in visiting the Charitable Institutions with Rt. Rev. Bishop Baillargeon—viz., the Ursuline, General Hospital, St. Roch's, St. Patrick's.
- 27th. Continued our visits to the charitable institutions.
- 28th. Sixteenth Sunday after Pentecost. Said Mass at the Ursulines, assisted at High Mass, and preached at St. Patrick's Church. The pastor, Rev. Mr. McMahon, dangerously ill. Dined at St. Patrick's.
- 29th. Visited the Christian Brothers' establishment, St. John's Church, and Good Shepherd, with Bishop Baillargeon. Saw some relics of Father Lallemont.

30th. Visited the new convent being built by the Archbishop.

† October 1, 1851. Death of Rev. Mr. McMahon, Pastor of St. Patrick. Left Quebec with Bishop Prince, Messrs. Parre and Arraud.

2d. Arrived at Montreal; said Mass at the Cathedral; dined at the mountain; visit to the students of the College of the Sulpicians; interview with Mr. Baltes; death of Very Rev. Father Elet.

4th. Dined at the Bishop's and left for St. Hyacinth, where by railroad we arrived late at night.

5th. 17th Sunday after Pentecost. Said Mass for the students who were very numerous, fine order and singing; assisted at High Mass; Vespers, after which visited the parish Church and the splendid new College now being built; at night assisted at a meeting of the Archconfraternity and gave benediction of the Blessed Sacrament.

6th. Said Mass at the Ladies of the Congregation, and in the morning left for Montreal, accompanied by the President, Rev. M. Raymond.

7th. Visited the Bishop and dined at the mountain.

8th. Visited the Hotel Dieu and the Ladies of the Congregation, and in the evening left with Rev. Messrs. Parret and Trudeau for Sault au Recollet, splendid house built by the Pastor for Bishop's country seat, but destined by the latter for a Hospice for infirm Priests.

9th. Said Mass in the Isle Jesus, at the Convent of the S. Heart in the Parish of St. Vincent of Paul. Madam Roche, of St. Louis, there.

10th. Said Mass at the Grey Sisters, largest charitable Institution in Montreal. In the evening left for Sault St. Louis by railroad.

11th. Said Mass at Sault St. Louis, the whole Congregation consists of Indians. Two Priests, Rev. Mr. Marcow and F. Antoine, of the Oblates, attend them and preach to them in their language; saw the relics of Catherine Teguckrouitec. After Mass, was crossed by the Indians to Lachine, thence by railroad reached Montreal. Left for Laprairie, residence of Oblate Fathers.

12th. Eighteenth Sunday after Pentecost. Said Mass at Laprairie, Father Vignon assisted at High Mass and addressed the congregation in French, assisted also at Vespers. Intended to go to St. Cyprien, but was prevented by the rain.

13th. It rained all day—given up visit to St. Cyprien.

14th. At the railroad near the village joined Bishop Prime, Bishop elect Taché and Rev. Messrs. Laroque and others on their way to Rome, the first as bearer of the Decrees of the first Provincial Council; the second to receive Consecration at Marseilles; the third to be presented, it is said, for the new See to be erected at St. Hyacinth. In the evening late arrived at Rouse's Point, and there took steamboat over Lake Champlain to Whitehall station.



15th. Arrived at Whitehall about daybreak, took cars to Troy, where we arrived about 10:30 o'clock. Visited F. F. Petit and Verheyden at their new church. Dined with them in company with Fr. Trudeau on his way to Buffalo. At night parted with Bishop Prince and company.

16th. Said Mass in the basement of the Father's new church. After breakfast left for Albany with F. Verheyden. Dined at Very Rev. Mr. Conroy's, visited the new Cathedral, far advanced. At night left for Utica.

17th. Arrived at Utica during the night; visited Rev. Mr. McFarland and the parents of Very Rev. W. Quarter; dined at Rev. Mr. McFarland's; in the evening visited Rev. Mr. Caraher's new church and the Insane Asylum, a splendid establishment. Arrival of Rev. Mr. Beechum, from Rome, with his brother and wife, Very Rev. F. W. Quarter's sister; took tea at Mr. Quarter's, a hale old gentleman eighty years of age, his wife of the same age; both deaf, good, kind, pious people. After tea, left with Rev. Mr. Beechum for Rome, where I spent the night.

18th. Left Rome for Buffalo, arrived during the night.

19th. Nineteenth Sunday after Pentecost. Said mass at the French church. Assisted at High Mass and Vespers at St. Patrick, with Rt. Rev. Bishop Timon.

20th. About noon left on steamer Troy for Dunkirk, felt quite unwell; in the evening met Mr. and Mrs. Alfred Jenkins and Mrs. Spalding, of Baltimore.

21st. Left Dunkirk for Detroit.

22d. Arrived at Detroit and found Bishop Lefevere, visited his institutions with him; death of Madam Beaubien a great Benefactress.

23d. Visited, with the Bishop, the Beaubien family. Arrival of Bishop Rappe, of Cleveland.

24th. Left via Central railroad for Chicago.

25th. Arrived at Chicago per steamer very early in the morning and went to say Mass at the Convent.

26th. Twentieth Sunday after Pentecost. Assisted and preached at High Mass and assisted also at Vespers. Found two German Priests waiting for admission.

27th. Spent nearly the remainder of the week in correspondence.

28th. Visited Grosse Point or New Trier.

November 1, 1851. All Saints. Said first Mass at the Cathedral; felt too unwell to celebrate pontifically or assist at High Mass, which was sung without any special ceremonies. Assisted at Vespers.

2d. Twenty-first Sunday after Pentecost. Assisted at last Mass

and preached on "Hatred and Resentment." Continued the subject after Vespers.

3d. Commemoration of All Souls. Said Mass at the Convent.

4th. Conferred the Subdeaconate on Charles Theoph Zucker at St. Joseph's (German) Church.

5th. Conferred the Diaconate on the same.

7th. Ordained Rev. Mr. Zucker priest at St. Joseph's Church.

8th. Left in the morning for McHenry county.

9th. Twenty-second after Pentecost. Blessed the Church of St. John the Baptist, of the German congregation near the village of McHenry; after last Mass exhortation in English; confirmed sixty-three persons; Vespers in the evening.

10th. Left McHenry for Marengo, and there took the stage for Galena; overset and was near being killed.

11th. At night arrived at Galena amid snow and rain.

13th. Solemn Profession of four Sisters—Genevieve, Gertrude, Scolastica, and Mary Magd. de Pazzis; respectively called in the world, Sophie Granger, Sarah Gibbons, Anne Drum, and Helen Eagan. Dined at Mr. P. Dowling's.

14th. Rev. Mr. Zucker sent as pastor to Naperville, left Galena by express stage early in the morning with Mother Agatha, St. Genevieve and Mr. Crowley.

15th. Bishop, after traveling over abominable roads, reached Marengo just in time for the cars, and reached Chicago at night.

16th. Twenty-third after Pentecost. Assisted at High Mass and preached on Temperance; assisted also at Vespers. Rev. Mr. Kennedy confirmed as assistant at St. Patrick's Church, Rev. Mr. McBride, having left some time ago for Dubuque and St. Louis.

17th. Sick nearly the whole week.

23d. Twenty-fourth Sunday after Pentecost. Assisted at High Mass at St. Peter's Church; exhortation in English to observe union and show submission; sermon by Rev. J. B. Weikamp; the pastor administered Confirmation to about thirty persons, seven or eight of them adults. Assisted also at Vespers and gave Benediction of the Blessed Sacrament.

26th. Sent Rev. J. B. Regal to Joliet, assistant.

30th. First Sunday of Advent. Assisted at High Mass and Vespers. December 1, 1851. Appointed Rev. J. Brady to the missions of Kickapoo, Conton and the whole of Fulton county.

7th. Second of Advent. Assisted at High Mass and preached on Human Respect; assisted also at Vespers.

9th. Appointed Rev. John A. Hampston to take charge of the stations of Rockford, Belvidere and Marengo, sent him last week.

11th. Arrived, Rev. Mr. Zucker, from Naperville, gave him charge of the stations of Somonauk, Little Rock and Benjamin's settlement.

14th. Third of Advent, Solemnity of Immaculate Conception. Assisted and preached at Mass on the Protection of the B. Virgin; assisted at Vespers, and after them at a meeting of Orphan Asylum Association.

19th. Arrived, Rev. John Hampston; left on the 19th for Belvidere.

21st. Fourth of Advent. Assisted at High Mass and preached on the Incarnation of our Lord; Preparation for Christmas, also at Vespers.

25th. Christmas Day. Midnight High Mass at the Convent, and Mass also at 8 o'clock at the Convent. Pontifical High Mass at the Cathedral, Archpriest and Preacher, Very Rev. W. Quarter; Deacon, Rev. L. Hoey; Subdeacon, Rev. Mr. Montuori; Assistant Deacons, Revs. John Fitzgerald and John Breen; Master of Ceremonies, Mr. P. Donohoe, four seminarians assisting. Solemn Pontifical Vespers with the same assistants.

27th. High Mass at the Convent and sermon by the Bishop. Profession of Honora Kinsella, Louisa Martin, Helen Donovan and Margaret Donahoe, called, respectively, in religion, Sister Mary Josephine, M. Angela, M. Martha, and M. Anne.

28th. Assisted at High Mass and Vespers; sermon at Mass by Rev. J. Fitzgerald.

#### Laus Deo.

January 1, 1852. Said Mass at the Convent, Renovation of Vows, High Mass at the Cathedral at 9 o'clock. No Vespers.

6th. Epiphany. Service at Cathedral as on New Year's day.

8th. Assisted at High Mass and Vespers. Sermon by Rev. W. J. Quarter.

11th. Sunday, 1st after Epiphany. Assisted at Mass, sermon by Rev. J. Fitzgerald. After Vespers delivered Introductory Lecture to 3d Series.

18th. 2d Sunday after Epiphany. Assisted at High Mass. Sermon by Rev. Jas. Fitzgerald on devotion to the B. Virgin. After Vespers, the weather being very unfavorable, the Bishop delivered a Controversial discourse on the obstacles which the establishment of the Christian Religion had to encounter on account of the character which the world imputed to Christ and his Apostles. Serious difficulties at St. Peter's Church on account of the election of a new Committee. Thermometer, on Monday morning, 22 degrees below zero.

25th. Third Sunday after Epiphany. Felt too much afflicted with rheumatism to assist at High Mass. Sermon by Very Rev. W. Quarter on the duties of parents towards their children. Assisted at Vespers



1. Rev. J. Walsh.    2. Rev. D. S. A. Mahony.    3. Rev. J. Shaefer.    4. Rev. P. A. De Paradis.  
 5. Rev. P. O'Brien.    6. Rev. M. A. Bruton.    7. Rev. A. Sixt.    8. Rev. J. M. Dunne.  
 9. Rev. N. J. Hitchcock.    10. Rev. A. Tolton.    11. Rev. M. E. Erz.    12. Rev. I. Therien.





and delivered a Controversial Lecture ; subject : " Error and Fanaticism leagued together to prevent the establishment and propagation of the Christian Religion."

28th. Examination of the Seminarians in Theology and Logic.

31st. First number of the *Western Tablet* appeared, published by Daniel O'Hara, with the approbation of the Bishop. The appearance, form and matter of the paper gave great pleasure to the Catholics of the city in general, and was recommended by all the city papers. It is hoped that subscriptions will be got in sufficient numbers to keep it up. The second number is to appear on the 14th of next month.

### CATHOLIC DIRECTORY.

#### CHURCHES AND CLERGY OF THE CITY OF CHICAGO.

**CATHEDRAL OF ST. MARY'S**, South Chicago, corner of Madison street and Wabash avenue. Right Rev. James O. Van de Velde, Very Rev. Walter J. Quarter, Rev. James Fitzgerald. Services on Sundays and feast days of obligation. First Mass at 7 o'clock, second at 8, High Mass and sermon at 10:30 A. M., Vespers at 3 o'clock P. M. After Vespers, Controversial Lecture by the Bishop, from second Sunday in January, until Easter. After lecture, benediction of the most Blessed Sacrament.

**ST. PATRICK'S CHURCH**, West Chicago, corner of Randolph and Desplaines streets. Rev. Patrick J. McLaughlin, Rev. Thomas Kennedy. Services on Sundays. First Mass at 8 o'clock, High Mass and sermon at 10:30 A. M. Vespers at 3 o'clock P. M.

**HOLY NAME OF JESUS**, North Chicago, corner Cass and Superior streets. Very Rev. Jeremiah Kinsella, Rev. Wm. Clowry, Rev. John Breen, Rev. Lawrence Hoey. Services on Sunday and as at the Cathedral.

**ST. PETER'S CHURCH** (German), South Chicago, Washington Street, between Franklin and Wells. Rev. John Bernard Weikamp; services on Sunday; first Mass at 7:30; High Mass and sermon at 10 o'clock, A. M. Catechetical Instructions at 2 o'clock P. M.; after which, Vespers; at 7 o'clock P. M., meeting of Confraternities, Instruction and Benediction of the Blessed Sacrament.

**ST. JOSEPH'S CHURCH** (German), North Chicago, corner of Rush Street and Chicago Avenue. Rev. Anthony Kopp. First Mass on Sundays at 7:30; High Mass at 10 o'clock A. M.; Vespers at 2 o'clock P. M.

**ST. LOUIS' CHURCH** (French), Clark Street, between Adams and Jackson Streets. Rev. Isidore A. Lebel. High Mass and sermon on Sundays at 10 o'clock, A. M.; Vespers at 3 o'clock, P. M.

**UNIVERSITY OF ST. MARY OF THE LAKE AND ST. MARY'S THEOLOGICAL**

SEMINARY, Chicago avenue, between Wolcott and Cass streets. Very Rev. J. A. Kinsella, President.

CONVENT OF THE SISTERS OF MERCY, AND ACADEMY OF ST. FRANCIS XAVIER, for young ladies, boarders externs, Wabash avenue, adjoining Cathedral. Mother Mary Agatha, Superior.

ST. JOSEPH'S MALE ORPHAN ASYLUM, Wabash avenue, between Jackson and Van Buren streets. Sister Mary Lucy, Sister Servant.

ST. MARY'S FEMALE ORPHAN ASYLUM, Wabash avenue, near Van Buren street. Sister Mary Martina, Sister Servant.

GENERAL HOSPITAL OF THE LAKE, corner of Michigan and Rush streets, North Chicago. Sister Mary Vincent, Local Superior.

ST. JOSEPH'S MALE FREE SCHOOL, South Chicago, Madison street, between Wabash and Michigan avenues, attached to Cathedral Parish.

ST. MARY'S FEMALE FREE SCHOOL, South Chicago, Madison street, in the rear of the Cathedral. Male Free School, North Chicago, corner of Wolcott and Second streets; attached to the Parish of the Holy Name.

ST. JAMES' FEMALE FREE SCHOOL, North Chicago, between Ohio and Ontario streets; attached to the Parish of the Holy Name.

ST. PATRICK'S MALE AND FEMALE SCHOOLS, West Chicago, Adams street, near the corner of Desplaines street.

ST. JOSEPH'S GERMAN MALE AND FEMALE SCHOOL, North Chicago; attached to and adjoining St. Joseph's Church. St. Peter's German Male and Female School, in the rear of St. Peter's Church.

February 1st, 1852. Fourth Sunday after Epiphany. Assisted at High Mass. Sermon by Rev. J. Fitzgerald; assisted at Vespers. Lecture on the Supremacy of St. Peter.

2d. Purification of the Blessed Virgin Mary. Sang Mass at the Convent. Delivered an Instruction on punctuality in performing all the religious exercises, and admitted to the solemn profession Sisters Mary Paula, Veronica and Martina, called in the world Margaret Ruth, Anne Theresa Hickey and Anne Cummings. Very Rev. W. Quarter assisted.

8th. Septuagesima. Assisted at High Mass (sermon by Rev. Mr. Clowry) and at Vespers. Lecture on the Supremacy of St. Peter's Successors in the See of Rome.

11th. Anniversary of the Bishop's Consecration. Arrival of Bishop Henni, of Milwaukee, on his way to St. Louis and New Orleans. He left on the next day.

12th. A fair was opened by the girls for their free school.

"The Home Fair, for the benefit of St. Mary's Free School, was opened on Thursday, and will be continued until this evening, in the

schoolroom, in the rear of the Catholic Cathedral, on Madison street. The young ladies, managers of the little affair, will present to the public choice selections of articles, mostly of their own manufacture. During the past summer, some 300 pupils were in attendance at the school, and during the present winter not far from 175. The fair opens at 10 A. M., and closes at 10 P. M."—*Western Tablet*.

15th. Sexagesima. Assisted and preached at High Mass on the dispositions required to hear the Word of God with profit, assisted at Vespers. Lecture, 1st, on "The Invocation of Saints."

20th. Four Sisters left to form an establishment at Bourbonnais, Will county.

22d. Quinquagesima. Assisted at High Mass. Instead of sermon, reading of Pastoral Letter and regulations for Lent. Assisted at Vespers. Lecture on Invocation of Saints from testimony of ancient Fathers and monuments of Christian antiquity.

#### PASTORAL LETTER ANNOUNCING THE JUBILEE.

JAMES OLIVER VAN DE VELDE, BY THE GRACE OF GOD AND THE APPOINTMENT OF THE HOLY APOSTOLIC SEE, BISHOP OF CHICAGO, TO OUR DEARLY BELOVED FLOCK, THE CLERGY AND LAITY OF OUR DIOCESE:

Grace, mercy, and peace, from God the Father and from Christ Jesus, the Son of the Father, in Faith and Charity (2 John 1, 3).

*Venerable Brethren of the Clergy and beloved Children of the Laity:*

With heartfelt joy we take pleasure in announcing to you that the common Father of the faithful, the venerable Pius IX, by his encyclical letters, dated the 21st of last November, and directed to the chief Pastors of the Universal Church (which letters we received last week), has again invited all his spiritual children to unite their supplications with his, for the purpose of imploring the assistance of heaven, in order to avert the evils which at present seem to threaten the peace of the Church and to endanger the existence of Society. After expressing his joy at the great spiritual fruit that has been produced by the late semi-centennial jubilee, and deploring the impious machinations resorted to by evil-minded men, to sap the foundations of all social and religious institutions, he requests us to place all our hopes in God our Saviour, and to unite in constant and fervent prayer for the purpose of obtaining His mercy and protection; that by the light of His grace He may bring back the wandering sheep into the ways of justice and moderation; vouchsafe to subdue the rebellious wills of his enemies; and infuse into the hearts of all men a salutary love and fear of His Holy name, to follow the dictates of truth and holiness.

In order to induce us to comply with his pious design our venera-



ble Father has again thrown open the treasures of the church, and in virtue of the power of binding and loosing which the Son of God has conferred upon Peter and his successors, he has granted a plenary Indulgence in the form of an extraordinary jubilee, to all who within the space of one month to be appointed by the Ordinaries of each Diocese, respectively, shall with an humble and contrite heart confess their sins, receive the Holy Eucharist and comply with the conditions to the performance of which he has attached the said Indulgence, and which by way of suffrage may be applied to the souls of the faithful departed. Besides approaching the Sacraments of Penance, and of the Holy Eucharist with the requisite dispositions, the conditions that are indispensable to gain the Indulgence of the Jubilee are as follows:

1. To visit three different churches, or, where this can not be conveniently done, to visit the same church three times, and there devoutly to pray for the exaltation and prosperity of our Holy Mother, the Catholic Church, and of the holy Apostolic See; for the conversion of heretics, for the peace and concord of Christian States; and for the peace and union of all Christian people.

- 2d. To fast and abstain from the use of fleshmeat on one day during the time prescribed.

- 3d. To give some alms to the poor, and to make a pious offering toward the fund of the "Association of the propagation of the Faith," which the Holy Father earnestly recommends to our zeal and benevolence.

In our Episcopal City of Chicago, the Jubilee will commence on Sunday, the 14th inst., and will terminate on Wednesday after Easter Sunday, both days included. A particular time has also been appointed by us for the Cities of Quincy and Galena. For all other Churches and Missions within the limits of our Diocese, we hereby appoint the ensuing month of May.

During the month appointed (including the preceding day, on which confessions may be heard), the Holy Father himself grants to all approved Confessors, secular and regular, for this month only, full powers to absolve such as are truly penitent and contrite from all ecclesiastical censures and excommunications incurred by adhering to any of the sects; also from any irregularity contracted by the violation of the censures of the Church, where such violation has not been brought or can not, without difficulty, be brought before the public tribunal, civil or ecclesiastical; and from all sins whatsoever, even from such as are especially reserved to the Apostolic See, or to ourselves, excepting, however, any public or private irregularity, defect or inability, in whatever manner contracted. As also such persons as have been

by name excommunicated, suspended and interdicted, either by the Apostolic See or by some Ecclesiastical Prelate or Judge, or have been publicly declared to have incurred other penalties and censures ; unless they should have complied with their obligations within the month aforesaid ; or, if this be impossible, as soon as they have it in their power.

His Holiness also states that the constitution of his predecessor, Benedict the XIV., which commences with the words *Sacramentum Pœnitentice, quoad inhabilitatem absolvendi complicens*, and force. He also grants to them power to commute whatever vows into other good works, except those of chastity and religion and such as involve any obligation or detriment to another person, as also penal vows made as preservatives against sin, unless the works into which such vows are commuted prove equally efficacious. The faithful who do not belong to any regular congregation, and who are but occasionally visited by a Priest, may gain the Indulgence at the time of such visit, or during the course of a month after it shall have been announced to them, provided they comply with the first and second conditions, and to commute the visits and the fast and abstinence into other good works, especially into prayers for the different intentions of his Holiness. The communion for obtaining the Indulgence of the Jubilee must be distinct from the communion prescribed during the pascal time.

Children arrived at the age of discretion, who have not yet made their first communion, may gain the Indulgence by complying with all the other conditions.

Such as can not read, or have not the usual prayers for gaining a plenary Indulgence, may, in lieu thereof, recite at each visit seven " Our Father's," and seven " Hail Mary's," for the intentions of his Holiness. Though the condition of fasting may be complied with on a fast day of obligation, provided it be done with the intention of gaining the Indulgence, yet it is earnestly recommended to fast on a day when such obligation does not occur. Such persons as are really poor themselves are dispensed from giving alms, or making the prescribed offering ; provided they recite the rosary or three pairs of beads for the intentions above specified.

The offerings made for the " Association of the propagation of the Faith " will be carefully collected by the respective pastors and confessors, and without delay sent on to the Bishop or his representative immediately after the expiration of the Jubilee. We earnestly entreat the pastors of the various congregations of our Diocese to exhort all the faithful entrusted to their spiritual care not to neglect the opportunity which is offered them by their venerable Father, but to avail themselves

of this holy time to lay up treasures of grace and merit, mercy and salvation, and wherever circumstances permit we recommend to our venerable brethren of the clergy to employ at least a portion of the time specified in giving to their spiritual children such instructions and exhortations as may tend to inspire them with sentiments of compunction with a practical love of all Christian virtues, and with an earnest desire to persevere in God's grace till the end of their lives. The month of May being especially devoted to Virgin Mother of the Redeemer, we earnestly recommend the devotional exercises that are performed in her honor over the whole Christian world.

We avail ourselves of this opportunity to exhort you to supplicate the Father of Mercies, that by his wisdom he vouchsafe to enlighten and guide the Chief Pastors of the Church in these United States, during our deliberations at the approaching National Council, which is to be held in the City of Baltimore on the fourth Sunday after Easter. For this purpose, we enjoin, that all the priests of our Diocese shall daily add the Collect De Spiritu Sancto to the orations of the Mass, from the time of the receipt of this, our Pastoral Letter, until the fifth Sunday after Easter inclusively; that the Litanies of the Blessed Virgin Mary be daily recited in all religious communities under our charge; and that all the faithful be exhorted to offer up some prayers for the same purpose during the time first mentioned.

We have several other objects to recommend to your special attention regarding the urgent wants of our Diocese, but we hope shortly to address you more especially on this subject. We enjoin that this, our Pastoral letter, be read in all the churches of our Diocese after its reception whenever it can be done, and also on the Sunday or one of the Sundays preceding the opening of the Jubilee.

The grace of our Lord Jesus Christ, and the charity of God and the communication of the Holy Ghost be with you all. Amen.

Given at Chicago this 12th day of March, in the year of our Lord 1852.

+ JAMES OLIVER,

Bishop of Chicago.

25th. Ash Wednesday. Blessed the Ashes at the Convent and then sent them into the Church, where many people attended. The first steamboat left for Milwaukee. The weather became stormy and it began to snow soon after she left the pier.

29th. First Sunday of Lent. Assisted at High Mass; sermon by Very Rev. W. Quarter. Assisted at Vespers. Lecture 1st, on the respect paid to Images, Relics and other religious memorials. Effect of last Lecture on some of our Protestant fellow-citizens—threats, complaints, accusations.

March 7, 1852. Second Sunday of Lent. Assisted at High Mass; sermon by Rev. J. Fitzgerald; announced the Jubilee to commence next Sunday; assisted at Vespers. Lecture, "On the respect paid to images, relics and other sacred memorials."

10th. Arrived, Rev. Th. O'Donnell, of Ottawa.

11th. Arrived, Rev. Mr. Smith, of Lockport, Ind., admitted and affiliated to the Diocese on the Sunday following.

March 17th. The religious celebration of the feast of the Patron Saint of Ireland took place this day at St. Mary's Cathedral. We were pleased to see that a considerable number of persons were present at the 7 o'clock Mass, which was celebrated by the Bishop, and that the number of communicants was unusually large. About 10 o'clock the Montgomery guards, headed by a band of music, arrived, and took their station before the communion rails in front of the pews. Not long after, the body of the Clergy entered the church, arrayed in their proper habiliments, preceded by the cross-bearer and a number of Acolytes, all members of the Episcopal Seminary. The procession had an imposing effect. After the Acolytes, followed in regular order the two Masters of ceremonies, Revs. L. Hoey and M. Donohue, in surplices; the Rev. A. Kopp and Rev. J. B. Weikamp, in chasubles; the Subdeacon and Deacon of office, Rev. John Breen and Rev. W. Clowry, followed by the celebrant, Very Rev. Walter Quarter; next the Bishop's two Assistant Deacons, Rev. J. B. U. Jacomet and Rev. Thomas Kennedy, in dalmatics, and his two Assistant Priests in copes.

Rev. P. J. McLaughlin and V. Rev. J. A. Kinsella, followed by the Bishop in cope with mitre and crosier. Mass was immediately commenced by the Bishop, and continued by the Celebrant. The choir, having an accession from some of the other Parishes, performed their part extremely well. After the Gospel the Bishop exchanged the cope and mitre for the mozetta and biretta, mounted the pulpit, and delivered the panegyric of the Saint, taking for his text a passage from Ecclesiasticus xxxix, 13, 14, "The memory of him shall not depart away and his name shall be in request from generation to generation. Nations shall declare his wisdom, and the Church shall show forth his praise." The sermon lasted nearly an hour and a quarter, after which the Bishop resumed the cope and mitre, and the solemn High Mass was continued. An immense crowd was present. The solemn benediction, having been given by the Bishop, and the Mass being ended, the band struck up an appropriate strain of music; the Celebrant, with the Deacon and Subdeacon, repaired to the Sacristy, and the Bishop with his assistants, preceded by the crossbearer, the Acolytes, and attendant Priests, returned in procession to the convent. We observed that all the Vest-



ments used on the occasion were of the same materials, and gave to the whole ceremony a very imposing appearance. These Vestments were sent to the Bishop as a present by some of his friends in Paris, who in return requested to be remembered in the prayers of their fellow-Catholics of Chicago.

21st. 4th Sunday of Lent. Said Mass at the Convent. First Mass at the Cathedral by Rev. Charles Shroudenback of Potosi, Wis., who offered himself for the Diocese; also Rev. H. Fitzsimmons, recommended by Very Rev. Peter Bede, of Buffalo; the Bishop assisted at High Mass and Vespers. Lecture, No. 1, on Purgatory, or an Intermediate State. Very Rev. W. Quarter left this afternoon for Utica, N. Y., his mother being in a dying condition.

25th. Said Mass at the Convent and admitted to the White Veil Mary Tobin, Catherine Martin, Catherine Gorman and Bridget Reilly, which they respectively exchanged for those of Sisters Mary Ursula, Mary Baptist, Mary Justina and Mary Anattasia.

April 3, 1852. Entered upon my fifty-eighth year this morning at 7 o'clock. Gave the Tonsure to John Molitor and Michael Donohue; and to the same and Michael O'Donnell, Minor Orders and Subdeaconship. Assistants, V. Rev. J. A. Kinsella and Rev W. Clowry.

4th. Palm Sunday. Assisted at High Mass and Blessed the Palm. Assisted at Vespers; last lecture, on Clerical Celibacy.

6th. Ordained Revs. Molitor, Donohue and O'Donnell, Deacons.

8th. Holy Thursday. High Mass, Blessing of oils.

9th. Good Friday. Solemn service at 9, Passion sung.

10th. Holy Saturday. Service at 8; all by the Bishop. At High Mass ordained Revs. Molitor, Donohue and O'Donnell, Priests.

11th. Easter Sunday. Solemn Pontifical Mass and Vespers; sermon by Rev. Wm. Clowry.

13th. Left for Joliet, arrived at nightfall.

14th. Set out for Bourbonnais, roads abominable.

15th. Pontifical Mass and Confirmation at Bourbonnais; sixty-two boys and forty-five girls. After dinner left for Beaver Creek.

16th. Returned from Beaver Creek to Bourbonnais and thence after dinner to Joliet, where we arrived at 10 P. M.

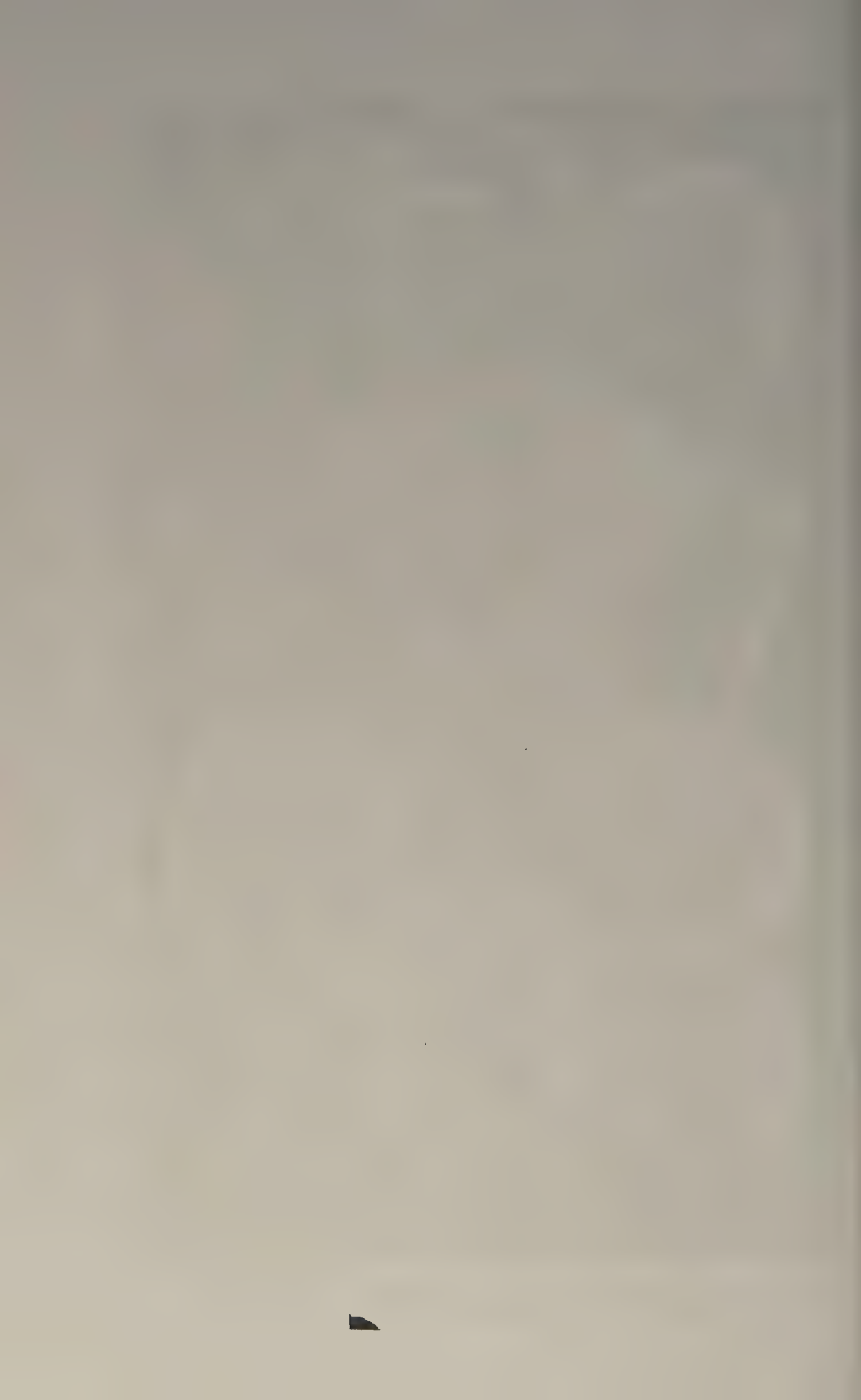
17th. Low Sunday. Said Mass at 8 o'clock and gave first Communion to a number of children and adults. Assisted at High Mass and after it, an instruction; gave Confirmation to eighty children and adults, sang Vespers and gave Benediction of the blessed Sacrament.

18th. Laying of the corner-stone of the German Church of St. John the Baptist—Procession. At night returned to Chicago.

19th. Arrived at Chicago. Said Mass at the Convent.



1. Rev. J. Mevel.    2. Rev. J. Lesage.    3. Rev. J. Bollman.    4. Rev. J. A. Coughlin.  
 5. Rev. M. Orth.    6. Rev. P. J. Agnew.    7. Rev. C. Kalvelage.    8. Rev. P. D. Gill.  
 9. Rev. W. Horan.    10. Rev. L. Moczygemba.    11. Rev. G. Legris.    12. Rev. D. Lyons.



25th. Second Sunday after Easter said Mass at 8 o'clock and gave first Communion to the children and to several adult converts who were confirmed after Mass, and instruction, about forty boys and eighty-two girls, assisted at High Mass. Sermon by Rev. W. Feely, collection for new Church at Elgin. After dinner, Solemn Vespers at the Church of the Holy Name, and after an instruction administered Confirmation to eighty children; then gave Benediction of the blessed Sacrament.

27th. Arrived, Rev. Mr. McElhearne, from Quincy, to replace the Bishop in his absence, and Rev. D. Dunne, who takes the place of Rev. Th. O'Donnell at Ottawa, who is sent to Quincy to replace Rev. P. T. McElhearne.

28th. Anniversary (transferred from 10th inst.) of Rt. Rev. W. Quarter, first Bishop of Chicago; the Bishop celebrated Mass in Pontificals. Very Rev. Jer. A. Kinsella, Assistant Priest; Rev. Wm. Clowry and Rev. Jas. Fitzgerald, Deacon and Subdeacon. Dinner at the Bishop's to the Priests of the city. Announced Very Rev. Patrick Thos. McElhearne, Administrator and Vicar General of the Diocese during my absence. Functions of the former Vicars General suspended.

29th. Dinner at the College to all the Priests of the city.

May 1, 1852. Arrived, Rev. Fr. Augustine Hogan, formerly of Diocese of Philadelphia, who offered himself for the Diocese; sent him to Waukegan till further orders.

2d. Third Sunday after Easter; said Mass at the Convent. Assisted and preached at High Mass. Arrived, Rev. Mr. Courjault. Assisted at Vespers at St. Patrick Church and gave Confirmation to 70 persons.

3d. Arrived Rev. Mr. O'Neill, formerly of the Diocese of New York and Philadelphia, later from Ireland, offered himself for the Diocese to remain at Mr. Carney's till informations are obtained.

4th. The Bishop left for the National Council via Toledo, and then on his way to Rome. The council commenced on the third Sunday after Easter, lasted ten days, and was closed on the feast of the Ascension. 20th May.

29th. The Bishop left New York on steamer Atlantic and arrived at Liverpool on the 1st of June, visited Stonyhurst, Preston and thence left for London, thence for Paris, Lyons, Marseilles and arrived at Rome on the 22d of June.

June 29, 1852. Solemnity at St. Peter's. First interview with the Pope.

30th. Assisted at the Pontifical Mass and Papal Chapel at St. Paul's.

July 25, 1852. Left for Naples, Venice, Castellamare, Pompeii, Nocera, Pajano, Sorrento, Nola, etc.; got the fever on the 27th, and was laid up with it.



August 3, 1852. Returned to Rome; 3d. interview with the Pope—Pius IX.

16th. Assisted at Papal Mass at St. Maria Maggiore; Benediction *urbis et orbis*; ordained four members of the Province of Piedmont Priests, at the Roman College; visited most of the Cardinals.

September 8, 1852. Papal Chapel at Santa Maria del Popolo; last interview with the Pope, who left next day for Castel Gandolfo.

14th. Left Rome via Civita Vecchia, Livorno, Florence, Ferrari, Bologna, Padua, Venice, Trieste and on the 26th reached Vienna; visited Monsignor Viale, Nuncio Archbishop of Carthage; J. G. Schwarz, consul U. S.

October 6, 1852. Left Vienna for Linz and Munich, Hochkapellan, Müller.

13th. Left Munich for Augsburg, Ulm, Stuttgart, Carlsruhe and Strasburg.

17th. Arrived in Paris; dinner at the Archbishop's.

19th. Gave Minor Orders to five young scholastics.

21st. Left Paris for Vendeuil; visited Rev. F. S. Dubuisson 22d. Left for Lisle and Bruges, and ran through Belgium.

24th. Lodged and dined at Cardinal Sterck's.

30th. Left for Tilburg in Holland and remained till Nov. 4th.

Nov. 5, 1852. Visited St. Amand and Bornhem.

7th. Assisted at the Consecration of Mons de Montpellier, Bishop of Liege, by Cardinal Stercks; two Cardinals, two Archbishops and several Bishops present; grand music.

8th. Left Liege and visited Aix, Mons Laurent; Cologne and Münster.

11th. Left Münster; returned to Liege and Bruxelles.

13th. Left for Paris; dined at the Archbishop's. 15th. Gave Minor orders to five scholastics. Left Paris for London and Liverpool.

17th. Left Liverpool on steamer Baltic, Capt. Comstock.

27th. Arrived in the bay of New York and landed at 4 o'clock, A. M.

28th. Assisted at the Consecration of the Redemptorists Church by Archbishop Hughes; sermon by Bishop of Albany. Pontifical Mass by Bishop of Philadelphia. Present, Bishop of Wheeling and Archbishop of Bogota, New Grenada.

30th. Grand reception at Archbishop Hughes' in honor of the exiled Archbishop of Bogota; after dinner left for Philadelphia.

December 1, 1852. Left for Baltimore, celebrated Feast of St. Francis Xavier at Georgetown College and passed the (3) evening at Washington; visited Rev. Mr. Matthews and Mr. Mattingly.

- 5th. Returned to Baltimore, thence visited Fredericktown.  
 8th. Reception at the Visitation. Left Baltimore via Pittsburgh, Cleveland and Cincinnati, where I waited for Fathers Murphy and De Smet.  
 15th. Left Cincinnati via Sandusky, Bellevue, Toledo, etc.  
 18th. Arrived at Chicago, assisted at Mass and preached.  
 24th. The church of Aurora blown down by the wind.  
 25th. Midnight Mass at the Convent. Pontifical High Mass; sermon by Very Rev. J. A. Kinsella.  
 26th. Sunday. Assisted and preached at High Mass and Vespers.  
 January 1, 1853. Circumcision of our Lord. High Mass at 9 o'clock; Renewal of Vows at the Convent.  
 2d. Sunday. Assisted at High Mass and Vespers; sermon by Very Rev. P. T. McElhearne.  
 6th. Epiphany of our Lord. High Mass at 9 o'clock.  
 9th. Sunday. Assisted at High Mass and Vespers; sermon by Rev. J. Fitzgerald. Appointed Rev. L. Huicq for Beaver Creek and Iroquois.  
 10th. Arrived, Rev. Mr. O'Dwyer, from Aurora, and Rev. Gosselin, from Beaver Creek; left for Milwaukee.  
 16th. Sunday. Blessed the Church of St. Louis, on Clark street near Jackson, and gave Confirmation at the end of High Mass, sung by Rev. W. Clowry; assisted at Vespers and blessed the Way of the Cross; sermon at night.

REPORT OF THE ORPHAN ASYLUMS UNDER THE CARE OF THE SISTERS OF  
 MERCY, CHICAGO, ILLINOIS.

It is now nearly three years and a half since the Sisters of Mercy took charge of the destitute children that had been bereaved of their parents by the cholera which spread desolation through our city during the summer and autumn of the year 1849. From a subjoined statement it will be seen that there are eighty-two children in the two asylums.

The treasurer's report shows that \$2,782.80 has been received in cash from various sources during the course of the preceding year, which proves that something less than \$34 has been spent for each child, and that the greatest economy has been used by the good Sisters, generally about eight in number, who devote their services gratuitously to this charitable object, and attend the children with truly maternal care and affection. The lots, 110 by 180, on Wabash avenue, where the two orphan asylums are kept, and the new three-story house at present occupied by the male orphans, was built chiefly at the Bishop's expense, aided by a collection made for the purpose in the City of New York,

and by the charitable contributions made by some of our citizens. The frame house, at present occupied by the female children, stands on one of the lots bought by the Bishop, and is much too small and too incommensurable for the purpose for which it is used. It was the Bishop's intention to erect a brick building for them, equal in size and dimensions to the one occupied by the male orphans, and he hopes that, if he is aided by the generosity of our citizens, he will be able to realize this much wished for object during the course of the ensuing summer.

From the financial report it will appear that neither of the asylums has any permanent fund or revenue, and that for the support of the children we are entirely dependent upon Divine Providence, and upon the charity of our benevolent citizens. Stern necessity compels us to have resource to fairs and tea parties, which would not be the case if sufficient means for their support could be procured through other channels.

The Orphan Asylum Association, though the contribution of each member is only 12½ cents per month, might bring in a far greater revenue especially in the succursal Churches if the Catholics of the Congregations attached to them would enlist their names and punctually offer their charitable mite, especially if they paid the annual or semi-annual amount in advance.

The private donations in cash exceed in amount those of the preceding year, still they might at least be trebled or quadrupled if such of our fellow-citizens as the Almighty has blessed with the goods of this life were to devote a small portion of them to this laudable purpose. On the other hand, the donations in kind fall far below those of last year and are scarcely worth recording, whilst in several of our eastern and even western cities clothing, flour, groceries, etc., are supplied in such abundance by the generous merchants and citizens (Protestants as well as Catholics) that but little expense is to be incurred by similar Institutions for the purchase and consumption of such articles.

Had we more ample means, we could support a much larger number of orphan and half-orphan children, and provide better accommodations for them.

As it is, we have done our best and we confidently hope that the paternal care of Him who is the Father of the fatherless will not cease to provide for the destitute children whom for the love of Him we have taken under our charge.

23d. Septuagesima. Mass by Rev. I. A. Lebel. Assisted and preached at High Mass and assisted at Vespers.

29th. Left for Notre Dame du Lac, Indiana. Grand reception; ringing of all the bells; firing of cannon; addresses of students; music.

30th. Sexagesima. Sang Pontifical High Mass at the Church of the Sacred Heart, Notre Dame du Lac. Raised to the Deaconship Mr. Michael Rooney, of Albany, a member of the Society of the Holy Cross.

31st. Visited the Convent of the Sisters at Bertrand with V. Rev. Mr. Sorin. Exhibition at night and addresses; next day said Mass in the chapel of the Convent.

February 1, 1853. Said Mass at Bertrand and in the afternoon returned to the College of Notre Dame du Lac. At night Exhibition by the students, and address presented to the Bishop in the name of the professors and students.

2d. Purification of the Blessed Virgin Mary; very bad weather; celebrated Pontifically and conferred the order of Priesthood on Michael Rooney and gave the Tonsure to Messrs. Edmond Kilroy, John Beemans, John Curley, Niel Gillespie and Thomas Flynn, all of the Society Sanctæ Crucis:

3d. Left for Chicago, but missing the cars by half a minute had to return from South Bend to Notre Dame du Lac.

4th. Left Notre Dame via South Bend and at night arrived at Chicago.

6th. Assisted at Mass and Vespers; sermon by Rev. Mr. McElhearn.

9th. Ash Wednesday; said Mass and Blessed the Ashes at the Convent. Meditation, daily, after 7 o'clock Mass. Instruction every Wednesday evening in Lent, and Way of the Cross every Friday.

13th. First Sunday of Lent. Assisted at Mass and Vespers; sermon by Rev. P. T. McElhearn.

20th. Second Sunday of Lent; too much afflicted with rheumatism to assist at Mass or Vespers; sermon by Rev. Jas. Fitzgerald.

21st. Left by Rock Island Railroad for La Salle, which I reached before night; said Mass next morning (22d) and made arrangements for the Consecration of the Church on the second Sunday after Easter; invited Archbishop. Left with Rev. J. O'Reilly for Ottawa.

23d. Said Mass in the new church. In the afternoon left for Morris by railroad.

24th. Said Mass at Rev. Mr. Terry's house in Morris. In the evening left for Chicago, which I reached at night.

27th. Third Sunday of Lent. Assisted and preached at High Mass on Impurity, and at the end of Mass made some remarks on the public schools and the duty of parents; and assisted at Vespers, after which renewal of Altar Society.

March 6, 1855. Fourth Sunday of Lent. Assisted at High Mass. Sermon by Rev. Jas. Fitzgerald, and at Vespers. Meeting of the Altar Society renewed last Sunday.



10th. Left for Joliet.

11th. Arrival, Rev. Fr. Gleizal from St. Louis to give a Retreat to be commenced next Sunday.

13th. Passion Sunday. Assisted at High Mass. Sermon by Fr. Gleizal, opening of Retreat; assisted at Vespers; at night, 7 o'clock, Instructions by Rev. Fr. Gleizal. Order of Retreat till Holy Thursday. First Mass daily at 6:30 o'clock, after which Instruction by Father Gleizal. Second Mass at 8 o'clock, after which meditation; private devotions during the day and Confessions. In the evening at 7 o'clock Instruction or Sermon by Fr. Gleizal, after which Benediction of the Blessed Sacrament.

#### CELEBRATION OF ST. PATRICK'S DAY.

The religious celebration of the Feast of Ireland's Patron Saint took place this year at St. Patrick's Church, corner of Randolph and Desplaines streets. A solemn High Mass was commenced at 10 o'clock, Very Rev. P. T. McElhearn as Celebrant, assisted by the Rev. J. P. McLaughlin, Pastor of the church, as Deacon, and Rev. P. J. Donahoe, as Subdeacon, the Rev. L. Hoey acting as Master of Ceremonies. The Right Rev. Bishop was present in cope and mitre, assisted by the Rev. I. A. Lebel, Pastor of the French congregation, and the Rev. M. Donahoe, assistant Pastor of St. Patrick's Church, as Deacons of honor. The Bishop was seated under a handsome canopy erected for the occasion, and was apparently much improved in health. An eloquent and soul-stirring panegyric of the Saint was delivered immediately after the gospel by the Rev. James Fitzgerald, one of the priests of the Cathedral.

The altar was tastefully decorated and had a beautiful green drapery neatly festooned and prettily adorned with emblems truly befitting the day commemorative of Ireland's Apostle. The church was crowded, and the solemn proceedings were well calculated to excite the deepest respect and veneration to the memory of him who is the National Apostle of the faith. Hundreds of persons could not obtain admission to witness the religious ceremonies, the church being entirely too small to accommodate the growing Catholic population on the west side of the river. At an early hour we observed the Montgomery Guards, under the command of Captain Gleeson, marching towards the church, preceded by an excellent band of music, which has been recently added to their corps. They were stationed in front of the altar, outside the chancel rail, while the Jackson Guards, under command of Captain McMurray, were placed on the gallery, on the right side of the altar. These companies looked remarkably well and added much to the solemn

and imposing services of the day. The choir in attendance was excellent, and the various pieces of music selected were executed with admirable taste and precision. After Mass the Bishop ascended the platform of the altar and addressed his spiritual flock in a few well-chosen and appropriate remarks, calling on them to unite all their efforts to erect a new church, a matter which has now become indispensable from the continued growth of the Catholic population, and encouraged them on in the good work by promising his aid, so far as his scanty means would permit. Solemn benediction was finally given by the Bishop, who retired, in procession with the celebrant and assistant deacons, to the Sacristy.

NOTE.—We understand that our friends at Lockport, in this State, held their first celebration of this day in that town, on the evening of the 17th inst., and that a large and respectable number met on the occasion. — *Western Tablet*.

20th. Palm Sunday. Blessing of palms by the Bishop. High Mass by Rev. P. T. McElhearne. Passion read by Rev. J. Fitzgerald. Sermon by Fr. Gleizal. General communion of women.

23d. No Tenebræ these three days on account of confessions.

24th. Solemn Pontifical Mass with assistant Priest and Deacons. Blessing of Holy Oils, Procession, and at night, after Instruction, general Reparations of Honor to the Blessed Sacrament.

25th. Good Friday. Solemn Pontifical service by the Bishop.

26th. Holy Saturday. Solemn Pontifical services by the Bishop. Blessing of new fire, Paschal candle and Baptismal font.

27th. Easter Sunday. General Communion of men. Solemn Pontifical Mass. Sermon by Rev. F. Gleizal. In the evening grand illumination of the Sanctuary in honor of the Blessed Virgin Mary. Consecration of the Catholics of the city to the Blessed Virgin, after the sermon by Fr. Gleizal. Immense concourse of people. Several Protestants admitted into the Church by conditional baptism before Vespers.

28th. Permission obtained to keep Fr. Gleizal and continue the exercises for one week longer. Instructions continued.

April 3d, 1853. Low Sunday. First Communion of the children at the 8 o'clock Mass, said by the Bishop; after Mass, Instructions given by the Bishop, and Confirmation administered to over 200 children and adults, among the latter several converts; High Mass at which the Bishop was assisted by Rev. J. Fitzgerald; sermon by Rev. Fr. Gleizal, also controversial lecture by the same at 7 o'clock P. M., followed by the benediction of the Blessed Sacrament; subject of lecture, "The Holy Sacrifice of the Mass." In the afternoon the Bishop assisted at Vespers at St. Patrick's Church, after which Exhortation, and Confirmation of ninety-eight children and adults.

5th. Departure of Rev. Fr. Gleizal for St. Louis. The Bishop accompanied him as far as Joliet, where arrangements were made to enlarge the church; the Bishop returned at night to Chicago.

March 28th. Left for Naperville; deputation and band of music to meet Bishop at Downer's Grove, thence escorted to Naperville, nine miles, firing of guns and ringing of bells. Church enlarged, Confirmation at Naperville and first Communion, seventy-six confirmed after High Mass, Te Deum. In the afternoon visited Milton, new frame church of St. Stephen, thence returned to Chicago.

April 8th. Left for La Salle.

9th. Preparations for Consecration of church in La Salle.

10th. Second Sunday after Easter. Consecration of St. Patrick's Church, La Salle; sermon by Rev. Mr. Duggan, of St. Louis; Assistant Priest, Rev. J. Lynch, Superior of the Seminary of the Barrens, Mo.; Deacons of Honor, Rev. Messrs. O'Reilly, of La Salle, and McLaughlin, of Chicago; Deacon, Rev. D. Dunne, of Ottawa; Subdeacon, Rev. Mr. Alizeri, C. M.; Master of Ceremonies, Rev. Mr. Kramer, C. M.

11th. High Mass and Confirmation at La Salle; sermon by Rev. Mr. Lynch; first communion of children. In the afternoon left for Hennepin with Rev. Mr. Kramer. Arrived at Hennepin late at night.

12th. Visited new frame church of Hennepin, 40 by 26.

13th. Visited Henry. Foundation laid of a new brick church, 76 by 35. 14th. Visited Lacon; new frame church nearly finished. Left in the morning for Black Partridge. Visited Black Partridge; administered Confirmation to 86 persons. New brick church in progress of erection, 80 by 45. Left for Peoria.

16th. Prepared things for the Consecration.

17th. Third Sunday after Easter. Consecration of the new St. Mary's Church at Peoria; sermon by Rev. J. Brady. Assistant Priest, Rev. N. Stehle; Deacon, Rev. J. Brady; Subdeacon, Rev. Kramer; Master of Ceremonies, Rev. A. Montuori, Pastor. 18th. Confirmation in the new church of Peoria to 100 persons. 19th. Left in the evening for Kickapoo. Confirmation to 59 persons.

20th. Left Peoria, stopped at Pekin; visited Beardstown, new frame church, 40 by 26; left Beardstown for St. Louis.

23d. Arrived at St. Louis and left for Belleville.

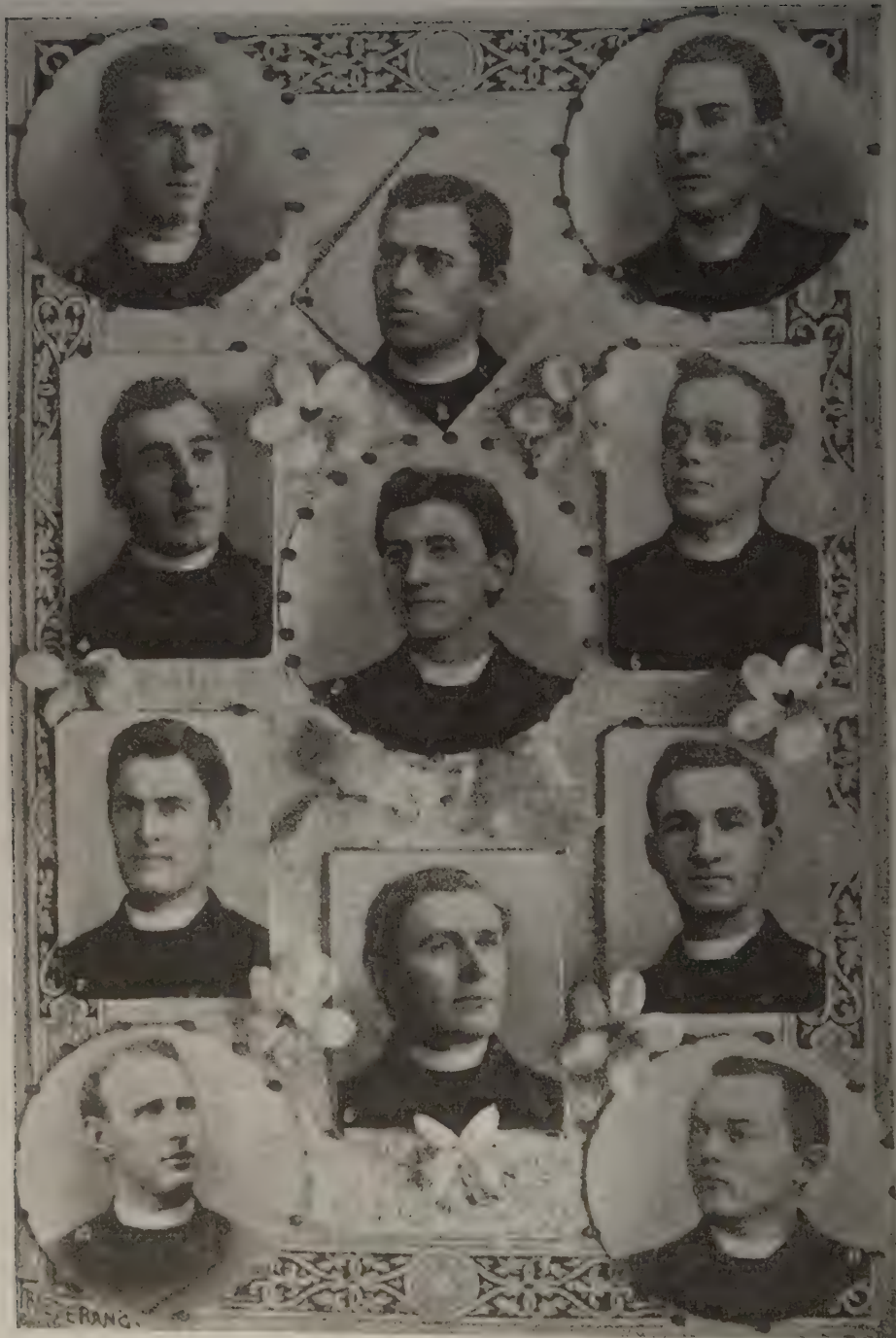
24th. Fourth Sunday after Easter. Confirmation at Belleville to 194 persons, including 53 from Centreville.

25th. Visited Mascoutah, and made arrangements to build a church there, deed delivered.

26th. Visited Hanover or Germantown to start a new church; visited Centreville, new brick church plastered and finished.







1. Rev. J. O'Connell      2. Rev. J. O'Connell      3. Rev. J. O'Connell      4. Rev. J. O'Connell  
 5. Rev. J. O'Connell      6. Rev. J. O'Connell      7. Rev. J. O'Connell      8. Rev. J. O'Connell  
 9. Rev. J. O'Connell      10. Rev. J. O'Connell      11. Rev. J. O'Connell      12. Rev. J. O'Connell

27th. In the afternoon visited Waterloo, new brick church, 70 by 40 (not finished), and Columbus, and at night arrived at Carondelet and slept at the seminary.

29th. Returned to St. Louis.

30th. Said Mass at the Convent of the Sacred Heart. and in the evening left for Alton.

May 1, 1853. Fifth Sunday after Easter. Confirmation at Alton to 75 persons; preached at night on "Catholicity."

2d. Returned to St. Louis.

3d. Dined at the Archbishop's; left for Hanover, Clinton county, with Rev. Mr. Wipperf.

Ascension Thursday. First Communion; Confirmation of 111 persons. In the afternoon laid the corner-stone of a new brick church, to be 152 by 60 feet; sermon by Fr. Wipperf. Returned by Belleville to St. Louis.

6th. Left for Edwardsville with Fr. Wipperf.

8th. Sixth Sunday after Easter. Blessed the frame church and gave Confirmation to thirty-two children at Edwardsville.

9th. Visited Ridgely; new brick church built but not plastered; slept at John Snowden's.

10th. Said Mass at Mr. Snowden's and confirmed his wife a convert to Catholicity; returned by Alton to St. Louis; spent the day in visiting old friends.

11th. Assisted at the May feast at the Convent of the Visitation; in the evening left for Chicago.

13th. Stopped at La Salle; arrived in Chicago about midnight. Arrived, Rev. John Ingoldsby from California.

15th. Pentecost. Celebrated Pontifical Mass. Sermon by Rev. Jas. Fitzgerald; Assistant Priest, Rev. J. Ingoldsby. 16th. Assisted at Mass, and gave Confirmation to 47 children at St. Peter's (German) Church; visited the new church commenced on Clinton street, St. Francis of Assissium.

22d. Trinity Sunday. Assisted and preached at High Mass. In the afternoon after Vespers laid corner-stone of new Church of St. Patrick's, corner of Adams and Desplaines streets; to be 154 by 70 feet. Sermon by Very Rev. Jer. A. Kinsella. Weather, rainy; still great crowd.

25th. Left for Bourbonnais by the Illinois Central railroad. Was met some miles distant by a number of horsemen, carriages, and with flags. Reception at the church.

26th. Corpus Christi. Said first Mass at Bourbonnais. Gave Confirmation at High Mass (sung by Rev. L. Hoey) to 84 persons. In the evening repaired to Beaver.

27th. Second Mass, and Confirmation of 45 persons, at St. Anne's, Beaver Creek. After Mass repaired to Iroquois. Selected a spot for a church on the Hill. Land to be entered by Mr. Bassé. In the evening returned to Bourbonnais.

28th. After Mass set out for Joliet.

29th. Second Sunday after Pentecost. Said first Mass, assisted and gave Confirmation at High Mass—sung by Rev. Jas. Rogan—to 129 persons, of whom 48 belonged to the congregation of Lockport. Solemn Vespers in the afternoon. Returned to Chicago. 30th. Left by lake steamer for Waukegan.

June 1, 1853. Confirmation at Waukegan to ninety-nine persons; Rev. H. Coyle, Pastor. 2d. High Mass, and Confirmation of thirty-three persons at the German Church, of St. John Baptist, near McHenry; Pastor, Rev. J. B. U. Jacomet.

3d. Laying the corner-stone of a good brick church at Woodstock, county seat of McHenry Co.; Pastor, Rev. Hugh Brady; sermon by Rev. Jas. Fitzgerald of Chicago.

4th. Mass and Confirmation at Donnelly's Settlement.

5th. Third Sunday after Pentecost. Mass and Confirmation to fifty-six persons at Elgin. Low Mass by the Pastor, Rev. Wm. Feely.

6th. Visit to Mr. Keating's family at Fayville, thence left Elgin for Belvidere. Nothing at Belvidere.

7th. Left for Rockford; Blessing of new Church of St. James (frame), and Confirmation of thirty-one persons at Rockford; Pastor, Rev. John Hampston; left in the evening for Freeport. Low Mass and Confirmation of thirty-one persons at Freeport. Pastor, Rev. John Cavanaugh.

9th. At night arrived, Mother Agatha and Sister Angela from Chicago.

10th. Said Low Mass and heard Confessions of Germans, and about noon left with the Sisters for Galena, remained over at a farm house as I was too sick.

11th. Sisters proceeding to Galena; arrived at Galena.

12th. Fourth Sunday after Pentecost. Said first Mass at St. Michael's Church, at which the children made their first Communion; good music by German band. Assisted at High Mass and administered Confirmation to 171 persons; Rev. B. McGorisk, Pastor. In the afternoon gave Confirmation after Solemn Vespers at the German Church of St. Mary's to seventy-four children.

13th. Administered Confirmation to thirty-seven persons at Vinegar Hill, having in the morning received the Solemn Profession of three Sisters at the Convent; sermon by Rev. Mr. McMaster. At night left by steamboat for Rock Island City.

15th. Said Mass and gave Confirmation to twenty-eight in the Church of St. James, which was blessed before the ceremony. Only Rev. J. G. Alleman, the Pastor, attended.

16th. After Mass and breakfast left for Nauvoo. 17th. Mass and Confirmation to nineteen persons, at Nauvoo; had to hear the confessions of all between Mass and Confirmation. In the evening left for Keokuk, and thence by boat for Quincy.

18th. Arrived at Quincy. Great procession, with music and banners from the boat to the Church of St. Boniface. 5th Sunday after Pentecost; said first Mass at the German Church. 19th. First Communion of children; assisted at High Mass, sung by Rev. Jas. Dempsey, Pastor; preached, and gave Confirmation to ninety-nine children at St. Laurence Church. Assisted at Vespers and gave Confirmation to 154 children at the German Church of St. Boniface.

20th. After Mass and breakfast left for St. Louis.

21st. Sung Pontifical High Mass. Feast of St. Aloysius at St. Francis Xavier's Church and administered Confirmation to sixty-nine students of the University. In afternoon visited the Archbishop. Left St. Louis for Oka; visited on the way Fayetteville church, and Urbana, where arrangements were made to build a church.

23d. Anniversary of the Consecration of St. Liborius' Church. Said first Mass, at which the children made their first communion. High Mass by Rev. J. G. Ostlangenberg, of Belleville; Deacon, Rev. H. Fortmann, of Hanover; Subdeacon, Rev. H. Liermann, of Centreville; Assistant Deacons at the throne, Rev. F. Patchowski and Rev. A. Brickwedde, Pastor; sermon by Rev. F. Patchowski. After Mass administered Confirmation to thirty-three children. After dinner set out for St. Augustin, Prairie du Long, with Rev. H. Liermann. Mass and Confirmation of forty-two persons at St. Augustin's Church, English Settlement.

24th. Rev. James Keane, Pastor. Mass and Confirmation of 40 persons at O'Hara's.

25th. Sixth Sunday after Pentecost. Confirmation at High Mass by Rev. V. Van Cloostere, Pastor, to 55 persons at Prairie du Rocher, assisted by Rev. Jas. Keane. After dinner returned to O'Hara's and laid the corner-stone of a new brick church, assisted by Rev. Messrs. Keane, Van Cloostere and Gallagher. Great concourse of people. Towards night returned to Prairie du Rocher.

27th. Cavalcade to and fro. High Mass and Confirmation at Kaskaskia. Rev. Mr. Perrin, Pastor, unwell. First Communion of children at Bishop's Mass. Sermon by Bishop in French. Rev. James Keane assisted.



28th. Blessing of the Church at Chester, and Confirmation to eight persons. Left at night by steamboat for St. Louis.

29th. Arrived at St. Louis. 30th. Dined at the Archbishop's. Visited friends.

July 1, 1853. Left St. Louis for Florissant with Fr. O'Laughlin.

2d. Confirmation of 19 children (boarders of Sisters), at Florissant. Third Sunday after Pentecost. Said Low Mass at St. Charles, Mo., and Confirmed 95 children and adults. Assisted at High Mass and Vespers. Preached at both Masses. In the evening returned to Florissant.

4th. Assisted at small exhibition of the Sisters of Loretto. In the evening set out for St. Louis, and assisted at reading of Declaration of Independence, Oration, etc., by the students.

5th. Confirmation at the French Village, 47 persons, after High Mass sung by Rev. Mr. Ostlangenberg, of Belleville. In the morning said Low Mass in Pontificals, and conferred Subdeaconship on P. Mehan in the chapel of the Student's Sodality, assisted by Fr. Spicher and Wippenr.

6th. Gave Confirmations at Waterloo to 62 children and adults. High Mass by Rev. Mr. Ostlangenberg; sermon by Bishop.

7th. Said Mass at Adelsberger's Settlement. After breakfast rode to James Mills' Settlement, administered Confirmation to eight persons, and preached; Mass by Rev. J. Gallagher. Left with Rev. Mr. Liermann for Waterloo and Cahokias.

8th. Said Low Mass at Cahokias. Assisted at High Mass by Rev. Mr. Liermann, and gave Confirmation to 62 children. After Mass installed Rev. Huicq as Pastor, vice Rev. P. Maistre, transferred *pro tempore* to French Village. Arrangements to build a church at Pabst-town. Returned to St. Louis, and (9th) next morning left for Springfield.

10th. Said First Mass at Springfield, assisted and preached at last Mass said by Rev. J. Ingoldsby, of California; no music, no choir; gave Confirmation to 55 persons.

12th. Left with Rev. J. Gifford, of Springfield, for Jacksonville. Meeting for continuation of Church.

13th. Left for Mount Sterling via Naples, Meredosia, Confirmation at Mount Sterling to twenty-four persons. Pastor, Reverend P. McCabe.

14th. Visited Pittsfield with Rev. Jas. Dempsey, of Quincy. After dinner went and took steamboat at Florence for Calhoun.

15th. During the night landed, amid thunder, rain and vivid lighting, at Lejarlier thoroughly wet and covered with mud; staid till noon and set out for Mr. McDonald's in a rough wagon without springs, over

stones and gullies; after dinner (16th) left McDonald's for the church in a rough wagon. Found F. Verreydt at the church, slept about four miles from it on the road.

17th. Ninth Sunday after Pentecost. Said first Mass at the church; High Mass sung by Father Verreydt; sermon by Bishop; gave Confirmation to 42 children and adults. In the afternoon left with Father Verreydt; crossed the Mississippi and at night arrived at St. Charles, Mo.

18th. Set out for Florissant with Fr. Messea; distributed the premiums at the Exhibition of the Academy of Loretto; in the afternoon returned to St. Louis.

19th. In the evening left for Chicago.

21st. Visited Pekin and made arrangements for building a church there.

22d. Visited Peoria and left for LaSalle with Sister Olympia and her companion. Low water. Often a-ground.

23d. Left LaSalle for Chicago.

24th. Tenth Sunday after Pentecost. Assisted at High Mass at the Cathedral; Vespers and Confirmation at St. Joseph's Church, 104 confirmed.

25th. Confirmation at New Trier to 84 persons. High Mass by Rev. A. Kopp; present, Rev. N. Stauber, Rev. J. B. U. Jacomet. Confirmation at (26) Buffalo grove, and blessing of new church assisted by Rev. Messrs. Kopp, Stauber and Jacomet. Arrived (28), Bishops Lefevre and O'Connor, and on the 29, arrived Archbishop Purcell of Cincinnati, and three Priests.

30th. Set out by morning boat for Milwaukee, in company with the Nuncio, Monsignor Cajet, Bedini, Archbishop Hughes and Rev. Mr. Virtue. Just arrived by another boat, Archbishop Purcell, of Cincinnati, and Bishops Lefevre and O'Connor and several Priests.

31st. Eleventh Sunday after Pentecost. Consecration of St. John's Cathedral, Milwaukee, by Monsignor Bedini. The Archbishop of St. Louis arrived in the afternoon.

August 1, 1853. Returned to Chicago by the night boat, in company with the Abps. of St. Louis and Cincinnati, and the Bishops of Detroit and Pittsburg. Monsignor Bedini and the Archbishop of New York were to leave on a tour to Lake Superior.

2d. Archbishops of Cincinnati and St. Louis left Chicago. Trip with Bishop O'Connor to LaSalle. Father Weninger arrived.

3d. Returned from LaSalle. Dined at the College. In the afternoon laid the corner-stone of the Church of the Holy Name. Many Priests of the city and neighborhood assisted. Sermon by Bishop O'Connor, of Pittsburgh.

4th. Bishop O'Connor returned to Pittsburgh and Rev. Walter J. Quarter to New York.

7th. Twelfth Sunday after Pentecost. Assisted at High Mass.

14th. Thirteenth Sunday after Pentecost. Assisted and preached at High Mass and Vespers.

15th. Assumption. Mass at the Cathedral. Blessed the new Church of St. Francis Assisium in West Chicago, for German Catholics; assisted by Rev. Messrs. Weikamp, McLaughlin and Hoey; High Mass by Rev. P. J. McLaughlin; sermon by Rev. B. Weikamp; arrived, Rev. Mr. Heyden; assisted at Vespers; at night assisted at Solemn Vespers at the French Church (present, Rev. I. A. Lebel, Pastor, Rev. Messrs McLaughlin, Kennedy and Fitzgerald, etc.) and instituted the Confraternity of the Immaculate Heart of Mary.

16th. Left by cars at noon for South Bend.

17th. Conferred the Deaconship on John Curley and Edmund Kilroy at the Church of Notre Dame du Lac. 18th. Conferred the Order of Priesthood on Revs. Robert Wallace and John Curley of the Congregation of the Holy Cross; 19th, returned to Chicago; part of the Northern Indiana railroad washed away.

21st. Fourteenth Sunday after Pentecost. Assisted and preached at High Mass in the Cathedral.

22d. Rev. Mr. Burlando, C. M., passed through here on his way from Milwaukee to Baltimore.

26th. Rev. Mr. O. Hanlan, of St. Louis, arrived on his way to New York and Ireland.

28th. Fifteenth Sunday after Pentecost. Assisted and preached at High Mass and assisted at Vespers.

31st. Arrived, Fr. Gleizal from Racine.

September 1, 1853. Left for LaSalle and with Fr. Gleizal Francis McElhearn and two postulants for the Convent of the Sacred Heart, St. Louis. Stopped at LaSalle.

2d. Left LaSalle for Bloomington by railway, thence 35 miles by stage to take the Alton Railway.

3d. Arrived at St. Louis per Alton packet.

4th. Sunday. Said Mass at Sister Olympia's and visited the Archbishop.

5th. Said Mass at the Sacred Heart.

6th. Stage for Highland with F. Ehrensberger.

7th. Confirmation at Highland, fifty-nine persons. Arrangements to build a new church, brick.

8th. Left for Teutopolis with Father Ehrensberger.

9th. Confirmation of fifty-nine persons at Teutopolis.

- 10th. Left for Marshall.
  - 11th. Seventeenth Sunday after Pentecost. Early Mass at Marshall, Confirmation of nineteen persons. Preached at Last Mass.
  - 12th. Left for Baldwinville, Fr. Ehrensberger returned to St. Louis.
  - 13th. Confirmation of thirty persons at Baldwinville. Visited St. Mary's of the Woods, Sisters of Providence.
  - 14th. Said Mass for the Sisters and left for Terre Haute.
  - 15th. Left by stage with the Rev. Mr. Gueguen for Vincennes.
  - 16th. Spent the day with Bishop De St. Palais.
  - 17th. Left for St. Francisville and Mount Carmel.
  - 18th. Sunday after Pentecost. Early Mass at Mount Carmel ; Confirmation of thirty persons ; spent the evening after Vespers in hearing about thirty confessions of Germans.
  - 19th. Left for St. Marie. Dined at Stringtown.
  - 20th. Grand ceremonies at St. Marie · Confirmation of thirty-two persons.
  - 21st. Spent the day at St. Marie.
  - 22d. Left St. Marie and visited Salem. At night arrived at Carlysle and put up at the house of Judge Sidney Breese.
  - 23d. Said Mass at Mr. Tighe's ; in the afternoon laid the cornerstone of a new brick church.
  - 24th. Said Mass again at Mr. Tighe's. Several Communion. After breakfast, left for Belleville. Papal letter decreeing the Diocese of Quincy arrived to-day.
  - 25th. 19th Sunday after Pentecost. Said early Mass at Belleville. Assisted at High Mass sung by Rev. Mr. Allemann, of Rock Island, assisted by Rev. Messrs. Ostlangenberg and Fischer of St. Marie. After Vespers left for St. Louis with Rev. Mr. Fischer.
  - 26th. Attended to correspondence. 27th. Visited Carondelet and seminarians. 28th. Supper at Joseph Elders.
  - 30th. Left by Keokuk packet for Quincy.
- October 2, 1853. Twentieth Sunday after Pentecost. Said early Mass at St. Boniface's Church, assisted and preached at St. Lawrence's Church. Vespers of both congregations at St. Boniface's Church.
- 3d. Endeavored to find a good lot for a Cathedral.
  - 4th. Took Keokuk packet for St. Louis. 5th. Arrived at St. Louis, dined at the Archbishop's with Bishop Reynolds and Father Deparck, with Rev. Mr. Stehle.
  - 6th. Left St. Louis via Alton and stopped at Springfield. Confirmed Rev. Mr. Stehle as Pastor of Springfield, and gave him Rev. Mr. Gifford as Assistant. Left for Bloomington, where I spent the night.



8th. Left Bloomington for LaSalle.

9th. Twenty-first Sunday after Pentecost. Sang Pontifical Mass at LaSalle and assisted at Vespers.

10th. Return to and arrival in Chicago.

11th, 12th, 13th and 14th. Attended to correspondence.

16th. Twenty-second Sunday after Pentecost. Said Mass at the new Asylum just opened for a temporary Hospital and blessed the whole house; assisted and preached at High Mass, and assisted at Vespers.

17th. Visited Aurora, and tried to make arrangements for building or buying a new church.

19th. Gave Confirmation to ninety-six persons, nearly all adults, at Saganash, or the Sag; preached, and after dinner laid the corner-stone of a new church, 60 by 40 feet, on the hill, and that same evening returned to Chicago.

20th. Arrived, Rev. Messrs. Dunne, Terry and Jacomet.

22d. Left by lake steamer with Rev. Dr. Ives, of Milwaukee, for Waukegan.

23d. Twenty-third Sunday after Pentecost. Said Mass at 7 o'clock at Waukegan. After breakfast left for Meehan's settlement. Many, in all sorts of vehicles, followed from Waukegan. Mass celebrated under a temporary shed by Rev. H. Coyle, sermon by Dr. Ives. After Mass, Confirmation of sixty persons; laid the corner-stone of new church, 80 by 50 feet; dinner on the way; returned to Waukegan.

24th. Started late at night for Chicago on S. B. Fashion.

25th. Set out for Joliet, and thence next day for Twelve Mile Grove.

27th. Confirmation of sixty-one persons at Wilmington. After dinner returned to Joliet, thence to Chicago.

November 4th. NOTE.—The Right Rev. Bishop Van De Velde left at 8 o'clock this morning by the Rock Island railroad for his new See of Natchez.

P. T. McELHEARNE.

Bishop Van De Velde arrived at Natchez November 23d, but only made a brief visit. He proceeded to New Orleans and assisted at the consecration of the Right Rev. Dr. Martin, Bishop of Natchitoches. He then went to Spring Hill College, near Mobile, where he made a spiritual retreat, after which he returned to Natchez and was formally installed in his new See December 13, 1853. He made a visitation of the Diocese, and commenced with his accustomed energy to provide for the educational needs of the children of the city of Natchez. He started two schools and purchased land in the suburbs of the city for a college. His health, however, did not improve with the change. In a letter to one of



1. Rev. J. E. Hogan,      2. Rev. J. Waldron,      3. Rev. D. M. Thiele,      4. Rev. P. W. Dunne,  
 5. Rev. J. J. Carroll,      6. Rev. P. J. Tinan,      7. Rev. F. S. Henneberry,  
 8. Rev. J. J. Flaherty,      9. Rev. M. W. Barth,      10. Rev. L. Erhard,      11. Rev. J. A. Hemlock.



his Chicago students in Rome he complained of the rheumatism contracted on the Illinois prairies, and he said that it was bound to stay with him wherever he went. He bore up under all his bodily afflictions with a cheerfulness that was most edifying, and when he ought to have kept his room on account of his sufferings he was up and doing. On October 23, 1855, he was descending the steps of his residence on his way to the Cathedral, when he tripped and fell, breaking his leg in two places. The yellow fever epidemic was in Natchez at this time, and it found an easy prey in the afflicted Bishop, as he lay suffering with a fever that accompanied the inflammation arising from the accident. He could not withstand the attack, and, perfectly aware of the fact, he called for the last Sacraments, which he received with great joy and resignation. Bishop Van De Velde died on November 13, 1855, Feast of St. Stanislaus Konstka, for whom he always had a sincere devotion.

The remains of the deceased Bishop were deposited in the vault under the sanctuary of St. Mary's Cathedral, Natchez.



## The Right Rev. Anthony O'Regan, Third Bishop of Chicago.

Bishop O'Regan was born in the town of Lavalloe, County Mayo, Ireland, in the year 1809. His parents were distinguished for their piety and good works, which were implanted and developed in their son, young Anthony. He was sent early to school, where his bright talents, quiet and gentle manners, drew the attention of his parish priest, who appointed him as one of his altar boys. The young acolyte showed such devotion when serving Mass, and exhibited so many traits of priestly character, that he earned the name of "the young priest," and how true did the appellation become him was proved by his rapid progress in his classics and admission into the great Maynooth College as an ecclesiastical student, and his elevation to the priesthood. After completing his preparatory studies, he spent eight years in Maynooth, going through a thorough course of philosophy, sacred theology, church history and pulpit eloquence. He became remarkably proficient in the study of sacred scriptures, and was noted in after years as one of the most eminent exponents of Exegesis and Hermeneutics, and his knowledge of the classics, Greek and Hebrew, singled him out among the scholars of Ireland to such a degree that his word was law in disputes on Scriptural topics where comparisons had to be made between the different versions and the original text. When a bishop, sometimes, as he walked up and down his room, he would recite from memory an ode from Horace or a number of verses from the *Odyssey* with an ease and fluency that was surprising; then turning to his young listeners, who were studying for the priesthood, he would say: "The time engaged in the study of the classics are not wasted, when, among the few pleasures of our old age, we can bring to memory in that way the well spent days of our youth." Having completed his ecclesiastical studies, he received Holy Orders and said his first Mass in the Chapel of Maynooth College.

His superiors were anxious to have him remain in Maynooth, as he had given marked evidence of his abilities as a teacher, and therefore made application to Archbishop McHale, of Tuam, to appoint Father

O'Regan professor of Sacred literature, but the venerable Archbishop would not consent, as he had already selected him to be professor in the Archiepiscopal College of St. Jarlath, Tuam. After filling the professorship of sacred Scriptures, dogmatic theology and Hebrew, for the space of ten years, he was appointed President of St. Jarlath's, which position he occupied for five years with the greatest distinction. The Most Rev. Archbishop Kenrick established his Theological Seminary in 1849. With the view of having it placed on a solid foundation, and under the best management he could obtain, he wrote to Ireland for an ecclesiastic who would be competent and willing to take charge of his Seminary, as superior and professor. Father O'Regan had for some years evinced a strong desire to go to America, so that when Archbishop McHale had made known to him the request of the Archbishop of St. Louis he at once accepted the position and set out without delay for America and went to St. Louis. The seminary was at Carondelet, now a part of the city of St. Louis, and Father O'Regan was immediately installed as President, having the well-earned reputation, which preceded him, of a learned scholar, experienced educator, and profound theologian. He entered on the duties of his office with a determination to achieve the best results, and therefore he exercised the greatest discrimination in choosing his professors and receiving applications for the admission of students.

He established an ecclesiastical discipline based on his practical knowledge and experience, and thus the Seminary began to flourish and send forth worthy laborers in the Vineyard of the Lord. He invariably sought retirement and solitude, yet, in mingling with his professors and students, he would be most cheerful and relate an anecdote with inimitable wit. He loved to take long walks in the attractive surroundings of Carondelet and along the banks of the Mississippi with one or two student theologians, and discuss with them some theological point, or explain to them some difficult passage in scripture, and frequently would burst forth with a quotation from one of the Greek or Latin poets. The Bishopric of Chicago having become vacant by the resignation of Bishop Van De Velde, it was now the aim of the Bishops of the Province to fill the episcopal office of the rapidly growing diocese with a man whose eminent abilities would enable him to administer to the spiritual and temporal duties of this See for the good of Holy Church. They, therefore, united in recommending the appointment of Rev. Anthony O'Regan. The Holy See, acting on their unanimous action, nominated Father O'Regan Bishop, and the bulls of appointment were immediately transmitted to the Archbishop of St. Louis. No sooner did Father O'Regan hear of this than he strenuously opposed it; saying that, as he had never

been engaged in any Missionary labors, he was not the proper person to put over a Diocese consisting of Missions; that he was a bookworm, a college man, and in any other position than that one he would be out of his usual element. When the bulls were handed him he hastened to send them back to Rome, but the Holy See had spoken and did not withdraw its appointment; the bulls were returned to the Bishop elect who said: "I accept them only in the spirit of obedience."

The news of the acceptance of the Bishopric of Chicago by Father O'Regan was received with the greatest joy by the Clergy and laity of the Diocese of Chicago. *The Western Tablet* of July 20, 1854, said: "The many years he had spent in studying branches of theology, the experience which, as Superior of Ecclesiastical Seminaries, he had acquired in directing and training young candidates for the priesthood render him eminently qualified to direct the affairs of a Diocese. But the most important for the Clergy, especially those who are engaged in arduous labors and exposed to all the dangers of a missionary life in this country, is to have their Bishop not only a theologian, to whom they can apply for counsel and direction in the duties of the ministry, but one to whom in their difficulties they can have recourse as to a father. This they must require, and this, we have no doubt, from his amiable character and paternal heart, they shall find in the Right Rev. Bishop O'Regan."

On July 25th, 1854, the feast of St. James, the Apostle, the ceremony of Consecration took place in the Cathedral of St. Louis. The Most Rev. Archbishop Kenrick was Consecrator. The Assistant Bishops were Right Rev. James O. Van De Velde, of the Diocese of Natchez; Right Rev. John Martin Henni, of the Diocese of Milwaukee; Right Rev. Mathias Loras, Bishop of Dubuque, and the Right Rev. Bishop Miles, of Nashville. The sermon on this solemn occasion was preached by the eloquent young clergyman, Rev. James Duggan, of St. Louis, who had been administrator of the Diocese of Chicago after the departure of Bishop Van De Velde. The breaking loose from his long life of retirement and the entrance into the active public life of a Bishop, and above all the responsibility of the great and growing See of Chicago, preyed so heavily on the mind of Bishop O'Regan that he succumbed to a severe attack of nervous prostration, followed by a protracted fever of an intermittent character, hence he was not able to go to his Diocese until two months after his Consecration.

The growth of Chicago during the 50's was marvelous. In 1854 it was a city of 40,000 inhabitants. The lake, the canal, and the wagon-road connections had hitherto been the only lines by which it could establish traffic relations with the great number of farm-lands that encompassed

it to the west, north and south, and with the immense world of commerce to the east. Nature had made the place a depot and a point of exchange for a limited area, but as a city dependent upon geographic position it seemed to have about reached the final stage of its development, except as its growth would keep natural pace with the slow development of that limited territory already tributary to its industry and its commerce. It had no vital connection with the ends of the continent, and was not one of the nerves of the Nation. Though energetic and mighty in young life, even eminent and commanding in a little sphere, it was relatively in a state of wide isolation. It lacked railways. Without these it would soon be outstripped in the career of mercantile empire by a hundred Western towns, then rising in all directions. The railways came. They came promptly. They came simultaneously. In fact, the most important and significant system of railway connections that have ever been established in America, in any like space of time, was that which, in the year 1852, began, with a tremendous burst of all the energies of American railway capital, to make the "Garden City" a fixed center and focus of Eastern and Western communication by the magic steel railway. At the close of 1853, the mileage of the immediate rail connections of the city had grown to 1785; in 1855, it had increased to nearly 4,000 miles, exclusive of the lengths of independent lines connecting with Chicago roads. Under the tremendous impetus thus given the population of the city grew from 40,000 to nearly 60,000, in 1854.

On the 3d day of September, 1854, the ceremony of installation took place in St. Mary's Cathedral amid the universal rejoicing of the clergy and laity of Chicago. It is easily understood that a vast field was opened to Bishop O'Regan on his arrival in his See city, and mighty interests at stake claimed his immediate attention. He found his house to be the same little one-story cottage in which Bishop Quarter died, the Church of the Holy Name in course of construction at a standstill owing to a lack of funds, the orphan asylums to be immediately provided for and new parishes to be established in the city, also it had been decided by the city authorities to close the Catholic graveyard against future interments, as it was now within the corporate limits of the city. Bishop O'Regan lost no time in looking after the needs of all these and others that came under his notice. In two years time he had his new episcopal residence in readiness and it was considered at the time one of the finest structures in the city; the Church of the Holy Name roofed in and occupied, several new parishes organized and the ground for a Catholic cemetery bought and in use ten miles north of the city limits.

A great storm of objections were raised against locating the cemetery so far away from the city, but the Bishop's foresight proved correct,



as is proved at this day by the growth of Chicago around it. When making a visitation of the Diocese he encountered as many hardships as his predecessors, but physically a strong man, he never knew sickness or fatigue. In keeping with his long practice of daily exercise, he would frequently walk from one mission to another, when the distance was not too great. An instance of his remarkable endurance was often told by one who participated in it. He determined to go and see the ground that had been offered him for cemetery purposes, situated on the north shore of the lake. One morning he called at the residence of a well-known Catholic and asked him if he would accompany him to the place. That gentleman started to get a carriage, but the Bishop remonstrated, and said that he would rather walk, as he would like to see the country, so that if the site offered did not suit him he might select another, as he had decided to locate the cemetery on the north shore of the lake. They started, therefore, over to the North Side and along the Green Bay road. The Bishop, as they walked on, gave full freedom to an exuberance of spirit that contrasted greatly with his usual sadness of expression. When the middle of the day came he told his companion that they would now lunch. They went over to the lake, where the Bishop, taking from an inside pocket a half loaf of bread and some cheese, sat upon a sand-dune and, making an equal division of the scanty provisions, partook of the frugal fare and washed it down with water scooped up in his hands from the lake. The balance of the journey was finished, the ground looked over and accepted, but when the Bishop proposed to walk back to the city, his companion raised such objections that they went to a farm-house near by, where, after obtaining a substantial meal, they returned to Chicago in an ox team.

The disadvantages under which Bishop O'Regan labored are shown in the subjoined letter written to a student of the Diocese in Rome, afterwards the Right Rev. John McMullen, D. D., late Bishop of Davenport, Iowa.

THE CATHEDRAL, CHICAGO, ILLINOIS, Feb. 23, 1855.

"MY DEAR CHILD IN CHRIST: I have just now received your letter and also one from Mr. Butler (the Very Rev. T. J. Butler, D. D., St. John's Church, Chicago. Amidst the troubles that surround me here, it was consoling to receive such a letter. What a pleasure, is it not, to feel that there are devoted souls so mindful of the wants of religion in this Diocese. I thank you, dear child, for your considerate and effective zeal in favor of Chicago.) Will you have the kindness to thank, in my name, the excellent young men, who are willing to work here for God's glory; and the excellent superiors who have favored that holy zeal. If I could only impress on those worthy men the great necessities of this Diocese, I am satisfied that I would more than largely share in their benevolence. I wrote most fully on this subject to the Cardinal Prefect; I hope my let-

ter reached him. I will, in a few days, have the honor of addressing him a similar letter. I beg of you, my dear child, to persevere and to work, that we may get as many priests as possible from Rome; I depend on their aid. In the whole Church there is not, I believe, a Diocese more in need of them, than Chicago, nor can more likely repay in every form their zeal and piety. I need not describe this to you, who know it; it is the fairest field in all America, yet, unhappily, it has been the most neglected. Do, then, my dear child, labor, labor without rest, to get us some holy young priests from Rome. This is the place to make them happy and also to make them worthy of being saints; all that is wanted is a supply of correct holy laborers. At this moment I am in actual want of twenty priests; I want German, French and Irish priests.

I am, my dear child in Christ, Faithfully Yours,

✕ ANTHONY, *Bishop of Chicago.*"

It was at the earnest request of Bishop O'Regan that, in 1857, the Society of Jesus decided to establish a house in Chicago. The Western province of the order centered about St. Louis, and extended its sphere of usefulness among the wandering tribes of Indians in the Far West. St. Xavier's University, situated within the limits of the commercial as well as the Catholic Metropolis of the West, was, at the time, one of the most flourishing educational institutions in the country, and it became the Mother house of all those colleges that are of such incalculable benefit to the Church in the States west of the Alleghanies. The arrival of the Society of Jesus in Chicago was the beginning of a mighty increase in the cause of religion, and the phenomenal success attending its labors has no parallel in the establishment and growth of any religious community in any city of the world during this century. The achievements of the Jesuits in behalf of the Garden City lay them open to the never-ending gratitude of all classes of citizens, for they helped to build up the city, and, like all the other pioneers, they started on a good foundation. They worked indefatigably, and the effects of their labors are felt everywhere. The Holy Family Church, on Twelfth street; St. Ignatius College adjoining, and the surrounding buildings; the Sacred Heart Church and other churches in the vicinity; the Sacred Heart Academy, St. Joseph's Home and eight parish schools—representing in the aggregate over a million dollars—stand as palpable evidences of the zeal and energy of the Sons of St. Ignatius.

There is one who is entitled to the credit of accomplishing all this and whose memory ought to be enshrined in the hearts of the Catholics of Chicago as long as the golden cross shall glisten with the rays of the noonday sun on the high steeple of the Holy Family Church. Rev. Arnold Damen was sent to Chicago to do all this work. He was accompanied by Father Charles Truyens. Bishop O'Regan offered

Father Damen the Church of the Holy Name, with the intention that in time the University of St. Mary of the Lake would be placed under the control of the Jesuit order. Father Damen investigated the situation carefully and finding that the financial condition of the Holy Name Parish was unpromising, he declined the offer and told Bishop O'Regan that he would rather start in a new field and build up from the foundation.

There were two churches at the time on the West Side, St. Patrick's and St. Francis'. The West Side was rapidly developing and speculators were offering property at a low figure, so as to attract the working classes. Once it became known that the Jesuit order was going to purchase land and build a church; many offers of property were made by interested parties to Father Damen; among others there was a most desirable piece of property in the vicinity of Union Park, but the ground was too costly, not large enough, and not near the locality where the workmen of those days were securing homes. The cheapness of property and the above reasons induced Father Damen to look to the southwest of the city and to purchase the present site, though it was considered at the time a wild scheme, and sure to end in disaster. "What brings you out there, Father Damen," many said to him, "it is outside of civilization, those prairies are uninhabitable, there are no people, and never will be any." "Never mind," replied the far-seeing missionary, "I will bring the people," and he did. Father Damen stopped for one week with a Catholic family, as there was no room for him in the Bishop's house, who at the time was living in a rented cottage on Adams street. Father Damen at once commenced a collection throughout the city, and was accompanied by a well known Catholic citizen. The object of this collection was to raise funds sufficient to pay for the temporary wooden chapel and pastorate that he had contracted to build and which was already under way. Many contributed liberally, others refused and gave as their plea that they saw no necessity of building another church in Chicago, that there were more than enough and they did not propose especially to waste their money on a church away off in that distant region.

The Catholic who was Father Damen's guide during this collection often told the following incident: "We called upon a well known business man in those days, and on the moment we entered I noticed a good-sized frown spread over the countenance of the man. Father Damen presented his case in a cheerful yet deferential manner, but was met with the unexpected rebuff: 'I have no money to give for the support of frogs and wild ducks.' To this Father Damen replied that he did not propose to labor for such a purpose, but for the good of the church and the working people who were settling over on the southwest





1. Rev. F. Reynolds.      2. Rev. A. Ahlert, C. SS. R.      3. Rev. J. P. O'Reilly.      4. Rev. J. Berube.  
 5. Rev. E. A. Kelly.      6. Rev. C. Kozlowski.      7. Rev. J. Kerston.  
 8. Rev. B. Westarp.      9. Rev. P. C. Conway.      10. Rev. J. B. Bourassa.      11. Rev. J. McCann.  
 12. Rev. I. Jedlicka.      13. Rev. I. Van Pelt.      14. Rev. D. O'Brien.





prairie. The man at this turned his back, and, taking a dollar from a large roll of bills, handed it over his shoulder to Father Damen. I shook my head at the Father not to take the amount, but he did, and respectfully thanked the giver. 'Oh, Father!' I said, when we reached the sidewalk, 'why did you take that paltry dollar?' 'My good friend,' said Father Damen, 'every little helps. The humiliations the poor priest has to suffer from the arrogance and meanness of many of those blessed by Providence with worldly wealth is more than compensated by the large-heartedness of the poor man who gives always with a cheeriness and liberality that is surprising, and then I determined to not refuse anything that would be given me to help on my work'; and, mark my words, my friend, the day will come when you and I will see that man seeking a home in the Holy Family Parish.'" The good Father's words were prophetic. Father Damen opened his little church for divine worship on the 4th of July, 1857, but kept on in the work he had apportioned to himself, the building of a church that would in time be commensurate with the size of his parish. In the fall of 1857 Father Damen laid the foundation stone of the magnificent edifice, the present Church of the Holy Family.

Starting such a great and elaborate undertaking in the year of the financial panic seemed to the timorous like inviting failure. But Father Damen had not at that time proved his wondrous energy by his still more wondrous works. With a heart big with hope and strong with the faith that was in him the indefatigable missionary at once set vigorously to work to raise the means to push the building forward to completion as rapidly as possible. Unaided and alone, the inhabitants of the immediate district could not by any means accomplish an undertaking so gigantic; so the saintly founder of the Jesuit parish was obliged to call for help wherever it could be obtained. Subscriptions were taken throughout Chicago generally and in other cities, and even in foreign countries. Besides all this Father Damen worked for what now had become the object of his life with might and main in the missionary field. Often he would stop in the wilderness to say Mass, where railroad laborers, those pioneers of civilization, were at work; and these hardy sons of toil would cheerfully contribute their mite to help forward the great Jesuit Church in Chicago. The massive cathedrals scattered through the old world have generally been endowed by wealthy religious communities and the rich ones of the earth and oftentimes occupied generations in their erection; but the grand temple that rears its head proudly on 12th street is essentially the work of the people. Its name and fame are cherished in the hearts of thousands who look upon it as the greatest achievement Chicago has ever accom-

plished, and who fondly claim an interest in it as if it were their religious home. A full list of the donors to this glorious work is not to be obtained on earth; but their names are written amongst the records that the angels keep, and their reward is sure and eternal.

The following is a short biographical sketch of the founder of the Holy Family Parish, and his co-laborer, Rev. Cornelius F. Smarius :

The Rev. Arnold Damen, S. J., was born in the province of North Brabant, Holland, March 20, 1815. In 1837 the Rev. Father DeSmet, the illustrious missionary among the Indians of the Rocky Mountains, visited Belgium, and on his return to the United States was accompanied by three young men, Arnold Damen, Francis D'Hope and Adrian Hendricks, who, on their arrival, November 1, 1837, entered the novitiate of the Society of Jesus at Florissant, Mo. After his novitiate, Father Damen was transferred to the St. Louis University, where he served as a teacher, and at the same time pursued his studies of philosophy and theology until 1844, when he was ordained priest. He was then assigned to parochial duties, and subsequently became the pastor of the College Church in St. Louis, where he remained until 1857, and while occupying that position established sodalities for the young men and young women of the parish, and also built a hall for their special use. In May, 1857, he was sent by Very Rev. J. R. Druyts, provincial of the Jesuits in Missouri, to Chicago. It will suffice for the present to say that the prairie which he selected for his home and labors became speedily settled by a population, drawn thither by his wondrous piety and untiring zeal. His style of preaching and eloquence was peculiarly adapted to the tastes and understanding of the masses, and, whether as a missionary in the large cities of the East, or in his own capacious Holy Family Church, he was equally effective in word and indefatigable in work amongst the crowds that thronged to hear him.

Rev. Cornelius F. Smarius was born at Thilburg, North Brabant, March 3, 1823. From his earliest years he was a model of piety to his fellow students, whom he incited, not only by precept, but also by example, to the love and practice of virtue. During those years he gave indications of the remarkable powers of oratory which in after life so distinguished him. In 1841, in company with four others, he came to America for the purpose of entering the Jesuit Novitiate in Florissant, Mo., and on the 13th of November, 1843, he took the usual vows of poverty, chastity and obedience. Prior to his ordination in 1849, he gave a course of Sunday evening lectures in St. Louis, which drew large audiences. For many years he was professor of rhetoric in St. Xavier College, Cincinnati, and afterward held the same professorship in the St. Louis University. In 1858 he was appointed pastor of St. Francis Xavier

Church, in St. Louis, and, during a pastorate of about two years, he delivered a course of lectures on religious subjects, remarkable for brilliant oratory and profound erudition. Several of these lectures were published in a volume entitled "Points of Controversy," of which a number of editions were issued. For the last ten years of his life he was engaged as a missionary. During nine months of the year he was accustomed to preach, often three or four times a day, for weeks together, to immense audiences. The three remaining months of the year were occupied in giving retreats to the clergy of different dioceses and the inmates of religious houses throughout the country. It was doubtless owing to his exertions in the performance of these arduous duties that his death occurred at the early age of forty-seven. Father Smarius was a very large man, of commanding presence, and was gifted with a voice of unusual depth and volume. He was an accomplished musician, and remarkably talented in many ways. He died March 1, 1870, in Chicago, and was buried on the 3d, in Calvary Cemetery.

By a decree of the Holy See published in 1857 the See of Quincy, that had never been occupied, was consolidated with the new Diocese of Alton erected this year, thereby relieving the Bishop of Chicago of the greater portion of his most arduous duties. The Diocese of Alton (Chicago) embraced all the counties north of Adams, Brown, Cass, Menard, Sangamon, Macon, Moultrie, Cole and Edgar. The Right Rev. Henry Damian Juncker was appointed first Bishop of Alton, and consecrated by Archbishop Purcell, April 26, 1857, in St. Peter's Cathedral, Cincinnati.

Bishop O'Regan accepted the dignity of the Episcopacy under protest, as it has been said, and he could never make the onerous duties imposed by the office congenial to his tastes; after therefore a "trial," as he called it, he determined to go to Rome and place his resignation in the hands of the Holy See. Bishop O'Regan's resignation was finally accepted and he was appointed Bishop of Dora *in partibus infidelium*. He passed the remainder of his days in quiet retreat at Michael's Grove, Brompton.

He died on November 13, 1866, aged fifty-seven years, and his remains were conveyed to his native parish at Clonfad, Archdiocese of Tuam, where they were entombed.

It may be said of Bishop O'Regan, that he was a man in the truest sense, single-minded, firm as a rock and honest as gold. A lover of truth and justice whom no self-interest could mislead, and no corruption contaminate, he held fast the affection of many, and gained the full respect of all.



Archbishop Kenrick sent the Right Rev. James Duggan to administer the affairs of the Diocese until a successor was appointed by the Holy See. This Prelate was administrator of the Diocese in 1853.

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## Rt. Rev. James Duggan, D. D., Fourth Bishop of the Diocese of Chicago.

Personal virtues, unspotted purity of life and a remarkable gentleness of character were the leading traits of this truly noble Bishop. A devoted scholar, learned in the doctrines of Holy Church and an eloquent speaker, made him a desirable acquisition in the management of the Diocese of Chicago. His administrative hand was felt when he first came to Chicago and took charge of the affairs of the Diocese after the departure of Bishop Van De Velde, and again in 1857 he was filling the responsible office of Administrator, until a successor would be appointed to Bishop O'Regan. The Rt. Rev. James Duggan was born in the village of Maynooth, County Kildare, Ireland, May 22, 1825. His parents were noted for their piety and sterling virtues, that won the esteem of all who knew them. His father's business, that of clothier and draper, in the town of Maynooth, brought him into close acquaintance with the professors and students of the college and thus young James, who displayed a wonderful aptitude for study, came under their immediate attention, and his talents and virtues that were destined to a high and holy calling were encouraged and carefully trained. It was his privilege to drink the pure waters of wisdom from this great source and enjoy the solid instruction of the choicest minds in the Irish Hierarchy. A vocation to the sacred calling of the priesthood had manifested itself in his tenderest years, and the exalted schooling of learned and saintly men with whom he was a universal favorite, served to direct it so that it was decided that he should go to a preparatory seminary, and after a thorough classical course enter Maynooth College. Accordingly while yet a boy he was sent to the Seminary of Ballaghadareen, County Mayo, Ireland. Reared under the shadow of Maynooth, gifted with an extraordinary intellect and love for all that was elevating and ennobling, our young seminarian soon became distinguished among his fellow-students for his brightness of mind and remarkable progress in the sublimities of the Greek poets, and acquiring a thorough knowledge of Latin literature.

In 1842, Archbishop Kenrick made application for some young

Irish Ecclesiastics to come to the Diocese of St. Louis. When the subject was mentioned to James Duggan he at once accepted the invitation, and he often said that he heard an interior voice in his youthful days saying, "You will go to America."

November 21, 1842, he received his dimissorial letters and bidding farewell to his parents, relatives and his faithful Maynooth teachers, for whom he always cherished the highest veneration, he set out for the New World.

The young ecclesiastic on his arrival in St. Louis presented himself to Archbishop Kenrick, who was deeply impressed by his distinguished clerical appearance and with his brilliant attainments that manifested themselves at once to the observing eye of the eminent Prelate. Entering St. Vincent's College, Cape Girardeau, James Duggan made a course of philosophy and theology with signal success, winning the unbounded praise of his professors and realizing the holiest expectations of his superiors. July 17, 1844, he received Tonsure and Minor Orders; Sept. 19, 1846, he was ordained Subdeacon; May 28, 1847, he was promoted to the order of Deacon, and on the following day, May 29, he was elevated to the Priesthood. His first mission was at the Cathedral in St. Louis, and the sermons of Father Duggan were so scholarly, eloquent and convincing that he attracted large numbers to hear him, especially non-Catholics, many of whom became converted to the faith. There was a peculiar charm about the talented young orator, his words came forth as the echo of a soul, capacious, tender, profound; he had a distinct personality, a spiritualizing power that conquered his hearers; he enunciated the truth with a beautiful flow of language, now bursting into strong expressions of warning to the wayward sinner, again breathing helpful, sympathetic words to the wayfarer in the path of life. "When in the pulpit," said a great churchman, "Father Duggan stood with confidence of a man who feels the rock under his feet, knowing that it is in harmony with, and upholding the everlasting truths of God." Father Duggan was appointed chaplain to St. Vincent's hospital, and he took special delight in visiting the different wards, administering comforting words to the sick and giving the Sacraments to the dying.

At the Cathedral he devoted himself to the manifold duties of a young assistant in that large parish, and it is said of him that he was incessant in labor, hearing confessions, instructing the children and visiting the sick. This zeal for the welfare of souls in his truly priestly life and labors, his eloquence in the pulpit commended themselves to Archbishop Kenrick, who looked upon the young priest as singularly gifted and blessed with those rare abilities that distinguish those who are chosen to rule in the Church of God on earth. When the resignation of Bishop

Van De Velde was accepted by the Holy See, the Archbishop sent Father Duggan to be administrator of the Diocese of Chicago, until a new Bishop would be appointed. During this time he displayed such consummate prudence, decision of character, disinterested zeal and solicitude for the welfare of the church that he won the admiration of the priests and people of the Diocese of Chicago. "Worthily," it was said by the Archbishop Kenrick, in conversation with an eminent ecclesiastic, about the Chicago See, "would Father Duggan fill the position, but he is not long enough in the Priesthood to be a Bishop." In 1857 Bishop O'Regan arrived in Chicago and Father Duggan returned to St. Louis to accept the pastorate of the Church of the Immaculate Conception and the Vicar-generalship of the Archdiocese of St. Louis. In 1854 Archbishop Kenrick made application to the Holy See for a coadjutor to assist him in the administration of the Archdiocese. The zealous and competent manner in which Father Duggan had discharged the duties of administrator in the Diocese of Chicago, and every office that had been imposed on him had more than realized the expectations of Archbishop Kenrick. He, therefore, recommended Father Duggan to be given to him as coadjutor, and his wishes were readily concurred in by the Holy See.

The young priest reluctantly accepted the apostolical letters appointing him to the high dignity of Bishop, he dreaded the responsibilities that it would bring upon him, and, though eloquent in the pulpit, a charming conversationalist, whose society was eagerly courted by the most learned and wealthy of the celebrated Catholic and Protestant families of St. Louis, he loved retirement and study, shunning all flatteries and personal ovations, and devoted himself generously and exclusively to the service of God and the salvation of souls.

He was consecrated, May 3, 1857, Bishop of Antigone *in partibus infidelium* and Coadjutor of Archbishop Kenrick. The Archbishop was the consecrator assisted by the Right Rev. J. M. Henni, of Milwaukee, and the Right Rev. Anthony O'Regan, of Chicago. Bishops M. J. Spalding, of Louisville, and Loras, of Dubuque, were present in the sanctuary. Once consecrated, Bishop Duggan arose in the fullness of his gifted mind and zealous soul to the requirements of his exalted office. He relieved Archbishop Kenrick of the most burdensome duties of his charge, visited the extensive Diocese, preaching, instructing, hearing confessions, giving confirmation, and going through all and doing all with an aptitude and cheerfulness of character that made all his labors a benediction.

After Bishop O'Regan left Chicago for Rome with the fixed resolve of placing his resignation into the hands of the Holy Father, Bishop

Duggan was again sent as Administrator of the Diocese of Chicago, and, as it eventually proved, its Bishop. January 21, 1859, the Apostolical letters translating him to the See of Chicago arrived from Rome, and on the following Sunday he was duly installed in St. Mary's Cathedral.

In 1857 Chicago had attained a population of 93,000 inhabitants. A great change had taken place in the aspect of the city, especially the business district, which included South Water, Lake, Randolph, Washington and Madison, with the cross streets from the lake to the river. Prior to 1854 Chicago was a city consisting of frame buildings, but the opening of the great limestone quarries along the canal, near Athens, now Lemont, started a new era in structural building; thus the use of stone was adopted, on account of its cheapness and durability, in all the principal public buildings, hotels and commercial houses. Chicago was making rapid progress, when the second National panic of 1857 again shook the commerce and the industries of the country, leveling a hundred thousand business firms and resulting in an immense reduction of capital, of prices and profits and many enterprises throughout the country.

Chicago was nearly paralyzed by this second blow, the depreciation of real estate, and the consequent stoppage of all improvements, and the failure of the banks was so great that large numbers of workers lost their savings of years, and were forced to leave the city for want of employment, and many residences and stores stood for a long time vacant and a stop put to the erection of buildings. To add to the discouragement, a succession of bad crops impoverished the West, and for a time the business and population of the city declined. The population of the city decreased in one year, 1857-1858, from 93,000 to 80,000, owing to the grand exodus of unemployed workmen. All church improvements, therefore, were at a standstill when Bishop Duggan assumed the duties of his office, and the outlook was most discouraging. He, however, placed his confidence in God and resolutely set to work to master the situation, and give an impetus to the spread of religion, and the material building up of the Church. His observant eye, while administrator, had taken in the broad field ready for the able worker, and he saw also a reaction setting in from the long prostrate condition of things, and that Chicago would soon start on a career of development that would astonish the world. On the first anniversary of his inauguration as Bishop of Chicago, the city's population had increased to 109,263 inhabitants, and immigration had commenced once more, as the inter-mural improvements undertaken by the city authorities were of a nature that gave abundance of employment to the work-



ing classes. The cholera that came in 1854 and took away one of every seventeen inhabitants, 3,830 victims, a number almost equal to the entire population when the city was incorporated, aroused the citizens of Chicago to adopt a stringent drainage system that would free the city from the disease-breeding elements. This important measure could not be done except by filling in the low places which meant a raising of the grade to a level that would give every facility for an underground sewerage system.

Plans to this end were adopted in 1855 and carried out with memorable vigor and on a picturesque scale in 1859 and in 1860. The great hotels and long lines of ponderous ware-houses on South Water street and of wholesale stores on Randolph and Lake streets were picked up as other things are picked up, artificial foundations built under them and the street ground raised several feet to comply with the new height of the city, the novelty and stupendous magnitude of the labor becoming the subject of admiration and wonder among the Eastern cities and over the globe.

Bishop Duggan's previous wise administration of the Diocese enabled him to enter now into his episcopal charge with the full confidence of the clergy and people. He appointed Rev. Dennis Dunne, who had built St. Patrick's Church, his Vicar General; he gathered around him young, talented, zealous priests whose abilities he relied on, and cordially seconded all their undertakings, and thus the Church in Chicago made rapid progress; in fact, the church building era, the foundations of hospitals, asylums and schools commenced at this time, keeping up with the rapid development of the city. He called a synod of the priests of the Diocese, at which the statutes of the Diocese were published and afterwards issued in pamphlet to the clergy. The Redemptorists were received into the Diocese and placed in charge of St. Michael's Church, the Benedictines came to St. Joseph's, and the evidences of his wisdom in introducing those two great orders were soon witnessed in the rapid spiritual and material development of the two great German North-side congregations. The dedication of the Holy Family Church took place August 26, 1860. Ten bishops and a large number of priests participated in the services. The consecration ceremonies were performed by Bishop Duggan, after which a solemn Pontifical High Mass was celebrated by the Right Rev. Dr. Lefevre, Bishop of Detroit. The dedication sermon was preached by Archbishop Kenrick, of St. Louis, and Bishop Henni, of Milwaukee, delivered an address in German. The following new parishes were soon established: St. Columbkille's, St. Bridget's, St. James', the Immaculate Conception, and St. John's; also the Industrial and Reform school and the House of the



1. Rev. C. Siominski.      2. Rev. A. Nowicki.      3. Rev. J. J. Morrissey.  
 4. Rev. T. Cox.      5. Rev. F. Schikoski.      6. Rev. S. Woulfe.      7. Rev. J. Bulfin.  
 8. Rev. W. Hennessy.      9. Rev. J. Bobal.      10. Rev. J. Levasseur, D. D.



Good Shepherd. The breaking out of the Civil war did not interfere with Bishop Duggan's excellent work. It can be truly said, that during this time he exercised an admirable prudence by avoiding the exciting and bitter controversies of the day, especially in a city which was known as the hot-bed of political feeling and much dreaded animosities. The Brothers of the Holy Cross having resigned the control of the University of St. Mary of the Lake, Bishop Duggan, in 1861, appointed Rev. Dr. McMullen its President, and he took an active interest in the future welfare of this institution. Lack of encouragement, however, prevented further building, and three years later the University was again closed, though the seminary was kept up until 1868. The new building erected in 1862 was then given over to the Sisters of St. Joseph for the orphan asylum.

In 1862 Bishop Duggan went to Rome to assist at the canonization of the Japanese martyrs. It was his first visit to the Eternal City, and the fulfillment of the most ardent wishes of his great Catholic heart and a feast to his cultured mind. In 1864 he encountered the hostility of the Fenians by issuing a circular denouncing their movement, and, although intensely patriotic and a lover of his native land, he cared nothing for all the severe strictures brought upon himself by misguided ones, though their invectives touched his sensitive heart. That he was right in his condemnation of the Fenian movement, events subsequently demonstrated.

In October, 1866, he attended the II. Plenary council of Baltimore, and during his absence the cholera once more scourged the Garden City and brought death and desolation to many homes. It was at this time that Bishop Duggan's brilliant mind began to show symptoms of incipient insanity, and his variableness of purpose and action in the administration of his Diocese was giving rise to complications which finally led to unpleasant results, attended by consequences most heart-rending to all lovers of peace and unity. He sought the advice of the most skillful physicians, and in 1867, acting according to their advice, he set out for Carlsbad, Austria. Before his departure for Europe he appointed the Very Rev. Peter Fischer Vicar General for the German parishes, and Very Rev. Thomas Halligan, Vicar General, to look after the temporal interests of the Diocese during his absence. The Bishop returned to Chicago after a few months' sojourn in Europe, and the unfortunate complications which had arisen between him and certain members of his clergy led to a steady increase of his mental disabilities, until his withdrawal from the Diocese and removal to the Asylum of the Sisters of Charity, St. Louis, was found necessary.

The Very Rev. Thomas Halligan was appointed Administrator of the Diocese, filling the office with marked administrative ability.



## The Right Rev. Thomas Foley, D. D., Fifth Bishop of Chicago.

The Right Rev. Thomas Foley was born March 6, 1822, in Baltimore, Md. He was the son of Mathew Foley, of the County of Wexford, Ireland, his mother being a native of the same locality, the two emigrating to the United States early in 1821. When ten years of age young Thomas entered the preparatory school of St. Mary's College and, after pursuing the prescribed course of study, matriculated at the College itself. He enjoyed there the best educational advantages the institution afforded, graduating in 1840, at the age of eighteen, with the degree of A. B. Having determined to devote his life to the service of the Church, he entered the Theological Seminary attached to St. Mary's, where he studied philosophy and theology, and thus passed six years in preparing himself for Holy Orders. He was elevated to the Priesthood August 16, 1846, at the Cathedral in Baltimore, by the Most Rev. Archbishop Eccleston, by whom he was subsequently appointed to take charge of the Catholic missions in Montgomery county. In this charge he had four churches to attend; the congregations were scattered, making this his first care of souls a most difficult one.

After officiating for eight months, he was appointed Assistant Pastor of St. Patrick's Church, in Washington. He passed two years in this parish, and was then called, in 1849, to the Baltimore Cathedral by Archbishop Eccleston. Here he labored with assiduity for twenty-one years, during that time filling several important positions. When Archbishop Kenrick was translated to the Baltimore See, in 1851, Father Foley became his secretary and the Chancellor of the Archdiocese.

He accompanied Archbishop Kenrick to Rome on the occasion of the Definition of the Dogma of the Immaculate Conception, December 8, 1854, and was secretary and notary to the two Plenary Councils of Baltimore, which assembled in 1852 and 1866. In 1863 he was honored by his Alma Mater, St. Mary's College, Baltimore, with the degree of Doctor of Divinity, and made Vicar General of Archdiocese and Administrator during the absence of Archbishop Spalding on a trip to the

Eternal City. He was the founder of the House of the Good Shepherd, in Baltimore, and displayed the most active zeal in organizing societies and looking after the poor of Baltimore. His works of charity, prompted by a sympathetic heart, earned for him the distinguished title of "the friend and father of the poor."

His commanding ability eminently qualified him to fill every position in which he was placed by his superiors, until the illness of Bishop Duggan prepared the path for his translation to the Diocese of Chicago.

In November, 1869, he was appointed Bishop of *Pergamus in partibus infidelium*, Coadjutor-Bishop and Administrator of the Diocese of Chicago, *cum jure successionis*, and was consecrated February 27, 1870, in the Cathedral of Baltimore, by Bishop McCloskey, of Louisville, who was assisted by Bishop Rosecrans, of Columbus, O., and Bishop Becker, of Wilmington, Del. His consecration took place while the Vatican Council was sitting at Rome, and, though he might have taken part in the proceedings of that most august assembly of the Hierarchy of the Church, he hastened to the scene of his future labors. On March 10, 1870, he was installed in the Church of the Holy Name, the pro Cathedral, situated on the southeast corner of North State and Superior streets, with great solemnity and amid universal manifestations of joy on the part of the clergy and Catholic people of Chicago.

The ceremonies of installation excited the greatest interest at the time, and as the new Bishop was entering, as it was supposed, on a work fraught with many difficulties, great curiosity was aroused to see and hear him on this occasion. After Bishop Foley had been saluted by all the clergy present, Solemn High Mass was celebrated, and a sermon was delivered by the Right Rev. Bishop Becker, who had accompanied his old friend to the new Diocese.

The Bishop took as his subject the Gospel of the day, which referred to the miracle of the loaves and fishes. Closing an admirable discourse, he said, "On this occasion I do congratulate you, my brethren of Chicago, on the arrival of your Bishop. It is not suitable that I should say much, and I can only remark to those by whom he is best known and most dear that his knowledge and goodness will shine forth over you, and guide and direct you in the paths of virtue and goodness, which is my sincere prayer. What we have lost you have gained. This is not the suitable time for feelings and emotions in a Catholic pulpit, but were I permitted to allow my passions to break forth you would see how deeply affected I am. He has come among you, and the more you know him the more you will love and respect him. As your pastor he deserves your highest regards, and according to the manner in which you treat him, you will be rewarded hereafter by Him, the Great Shepherd of souls, who sent him here by Apostolic authority."

Before the services ended, Bishop Foley advanced to the railing and spoke as follows: "Peace be to you. I find no better remark to address you on this occasion and no better salutation to make, than that which our Lord and Saviour Jesus Christ addressed to his disciples at his first meeting with them after his suffering and resurrection, without any reference whatever to the sorrows that he had passed through, and to those terrible scenes which the Evangelists have depicted. He says to them, 'Peace be to you;' no words can express more fully my feelings toward you and the object of my mission here than the words 'Peace be to you.' I am here, as I believe all of you know, not by my own choice, but by appointment of a higher power, and in consideration of which it was my duty in obedience to yield.

"I am here for no other purpose than that which Jesus Christ announced to his Apostles, when he said to them: 'Peace be to you.' My mission here is to honor his peace. I come here to teach you, a Christian people, that our whole religion consists in this, that we keep peace with God, peace with our neighbors and peace in our own hearts. From the day when this was proclaimed, down to the present, there has been a conflict between the world and the children of God; it is the object of our Holy Church, it is her mission upon earth to teach us to understand what peace is, upon what it rests and how we may procure and preserve it. It is not by idleness, by neglect of duty, not by composing ourselves to a peaceful sleep, that we can obtain Christian peace. The life of a Christian is a life of constant conflict, and we must wage a perpetual warfare if we wish to secure to ourselves the true peace which alone brings happiness. The church tells us in the language of the beloved disciple that we have strong enemies to contend with. These enemies are classed under three heads by the holy writer, when he says: In this world we have to contend with the flesh, the eye and pride: The flesh is luxury and the love of pleasure and self-indulgence; the eye is avarice and the love of riches, and the pride is ambition and inordinate self-esteem. We must meet the first by the mortification of the flesh and our senses; we must overcome the second by a life of poverty and by the practice of giving of the goods of this world, and by fixing our hearts upon our chief treasure which is in heaven; we must master the third by acknowledging our complete dependence on God, 'who giveth and taketh away,'—the Supreme Author of all. We must learn to overcome them through the example of our Divine Lord and Saviour, who, when he was tempted with the proffer of all the kingdoms of the earth, bade Satan get behind him and told him that they were not his to give."

"In this world, my brethren, there are few amongst you who have

not the common experience that life is a season of conflict. We have enemies everywhere, and we carry in us our worst enemies; we therefore must be constantly vigilant, and exercise ourselves daily in the practice of virtue, of prayer, of charity, of humility, of mortification, of patience, in order that we may entirely overcome these enemies which we carry in ourselves. We have to keep peace with our neighbor, and as the peace which we feel towards God is founded upon obedience to law and submission to the divine will, so also peace with our neighbor must be procured by strict obedience to God. Hence it is that our Lord Jesus says in the Gospel, that he gives them a second commandment to love their neighbors. This was the second commandment added to the first and it requires of us that we should be prepared on all occasions to render every service in our power to our neighbor. The divine commandment also is to treat our neighbor with condescension, if he should fall into a fault, and if circumstances seem to make him guilty, we are in charity bound not to judge him, but to leave that to the justice of Almighty God.

"And you, my Rev. Brethren, who are to preach this mission, this doctrine of peace with me in this large and important Diocese, we must remember that we are not to preach the word alone, but we are to speak by our lives and by our actions; we are to teach the people what true charity is, and what the peace of God is, and they will learn more by our example, by our affection and untiring respect toward each other, by our veneration for the work of the ministry and by our spirit of self-sacrifice, and of devotion in the high vocation to which we are called, than they will learn even by the Scriptures, for we priests are placed here successors to Melchisedech, priests according to his honor, who was the prince of peace,—we are to give an example of peace to our people that they may love and practice it. We now ask that we may have in our own hearts that peace which results from obedience to the law. There is no peace for the wicked and the way of the transgressor is hard, we must therefore cultivate peace in our own hearts, love of retirement and humility, such as Jesus Christ exhibited in his career, this must be the lesson by which we are to be constantly governed. The peace which God gives to the heart is given to the Christian who keeps the law and loves his neighbor, this is the peace that the Apostle tells us 'surpasseth all understanding.'

"As the man who spent all his money to endeavor to secure a pearl of great price, so, my dear brethren, I tell you to endeavor to possess this peace in your hearts. Then this tempestuous life will be a serene and happy one, it will make the labors which you are to perform and to which you are subjected, labors of love and merit, it will assuage those



pains, it will smoothen down those asperities which so often make life intolerable, in a word, you will find if you possess this peace infinite joy and foretaste of the delight and of the happiness of Heaven, yes, we will love, as love the elect, and enjoy the vision of God. I appeal to you to heed this lesson in order that from the beginning of our connection, you may understand that I have come to you for no other purpose than for peace, and if peace ever be broken again in this Diocese of Chicago, it shall not be broken by me. To accomplish the charge which has been laid upon me, will require not only my energies and all the powers which I may be able to employ, but it will require the prayers of all of you; as for you, Rev. Gentlemen, I shall expect from you the most cordial and warm co-operation. I come here as one of yourselves, I am a priest and you are priests; it is true that in my office and in my pastorate I possess a jurisdiction which is not given to you, but I am to exercise this for your benefit, and I am to account for it to God himself. Upon this occasion, then I entreat you to accept the assurances which I now make to you in the presence of this altar and before God himself and in your presence and in the presence of the people, that whatsoever I am and whatsoever I may be, I have come to devote myself to the welfare and benefit of this Diocese, and for my success and for the help that I wish to receive, I rely chiefly, I may say exclusively, upon my clergy.

"Can I not trust you? I am sure that I can, and if I know the spirit of the Catholic priesthood, it is a spirit that is not of earth; it is not a spirit that can be bought or sold. It is not from earth, but given by the Holy Ghost, it is something which we can not barter away, it is given to me and it is given to you, it is given for this one single purpose that you may carry out the mission for which I told you I had come on, a mission of peace and therefore both clergy and people, I solemnly and from my heart say: 'Peace be to you.' For wise and proper reasons, I shall not appoint anyone immediately to the office of Vicar General, but I shall call to my assistance in the administration of the affairs of this Diocese, the old and experienced priests. I am a stranger to you and therefore it is proper that I should take prudent and cautious action, so that I may be so instructed as to do all in order for the prosperity of the Diocese. I am convinced that both people and clergy will fully understand the motives which prompt me to this abstinence of proceeding to the appointment of the officials of the Diocese at once. Now I wish again to repeat the words of our Lord and Saviour, may his grace abide with you. I hope that in the power of God this Diocese which already holds so high a place, which has so vast a population and is destined if not to be the first at least to be the second in the country;

this Diocese which has such vast material wealth and such a number of souls within its limits, shall grow in grace and in power. This shall claim my careful attention, and while I live and am with you, whatever I can do shall be freely, entirely and cheerfully given to Chicago."

A great sigh of joy went up from the large audience of priests and laity, when the Bishop finished his address. His greatness of soul, his purity of heart, his love of justice, and his zeal for the glory of God, were mirrored in his eloquent words. His eminent personal characteristics made at once a deep impression on everyone, which was increased, as further and closer opportunities were offered to enjoy the beautiful harmony of intellectual and moral qualities, which most distinguished him.

It was now manifest that Bishop Foley had been admirably chosen to administer the Diocese of Chicago, by those who had a true knowledge of his personal character and executive abilities. His experience as secretary and chancellor of the Archdiocese of Baltimore had fitted him out as one well calculated to govern a Diocese, that had for many years been subjected to a series of perplexing entanglements. At the close of the services the Bishop held a reception in the church for the people, when all availed themselves of the opportunity to get individually his blessing.

Most successfully did Bishop Foley fulfill the expectations of his friends in coming to the Diocese. Everything moved steadily on under his watchful eye, and with wonderful tact he devoted himself to his duties; new parishes were organized, new churches were built, new schools sprang up, institutions of charity and benevolence were multiplied, a kindly temper grew in the Diocese until it pervaded every part of it, and the bonds which bring together so closely clergy and people, and clergy and Bishop, never held more firmly and never weighed more lightly.

Bishop Foley was a worker; the "ambition of appearing in print," he would say jokingly, never caused him to enter the field of literature, hence there is nothing but his temporal and spiritual works of religion which live after him. His keen perception of the one thing necessary in a Christian life was what animated him to "let his light shine before men," and to the fulfillment of this object he devoted all his time and energies. In filling his regular turn in the pulpit of the Cathedral of the Holy Name, he one Sunday gave a full expression of his mind on this subject, "We have to meet adversity with patience and charity. We shall have nothing to stand like the wrongs and injustice and hardships, which our fathers stood, and certainly for the sake of the enjoyment we have had, for the rights we enjoy, the prosperity

which we have, the glory and blessings which heaven has bestowed upon us, we ought to be willing to endure and suffer a great deal. We have something more to do. The Church of the present day is in our hands. It matters not what office we fill. Each and everyone of us has a duty devolving upon him, upon which depends the continuity and the perpetuation of the Church in this country. Nothing can harm it but indifference and indolence. Whatever in or out of the law may be inflicted upon us will do us no injury. Let us then be true to these principles of our faith, open in their expression and in their maintenance, and, above all, let our lives be an exhibition and an exemplification of the true spirit of those men who were the pioneers of religion in this country and who achieved more by their works, example and prayers than they did by their sermons and other extraordinary efforts. And so with our prayers, with our good example, with our holy christian lives, great and wonderful will be the growth and prosperity of religion in this country. And as you and your children die, there will be seen millions multiplied by other millions, and the churches and the schools of our Holy Church filling every city, guarding every roadway in the country and bringing down the dews of heaven upon every christian heart."

He now devoted himself to a mastery of every detail of his administration which he soon acquired, owing to his previous experience and characteristic ability. With wonderful tact, he silently devoted himself to his duties; difficulties disappeared, wounds were healed, order was everywhere restored, church debts were paid off, new parishes were organized, churches were built, schools sprang up, institutions of charity and benevolence multiplied in the Diocese and the bonds which bind so closely clergy and people, and clergy and Bishop, never held more firmly, and never weighed more lightly. "He literally made grapes grow on old brambles and on thorns he nurtured roses."

One of his most important official acts and which gained for him universal praise, was his appointment of Rev. Dr. McMullen to the rectorship of the Church of the Holy Name, October 29, 1870. Bishop Foley had to meet with a severe reverse to all his projects, in the beginning of his administration, and for a time it required all his executive ability to bring out from the consequences of a fearful disaster a portion of his stricken flock.

Chicago after the war had started on a career of prosperous growth. The completion of the Union Pacific railroad, considered at the time one of the greatest achievements of the age, had given an impetus to the city, and it soon became the center of the great arteries of the world's commerce. The city was in the midst of an unparalleled prosperity; her







1. Rev. P. A. McLaughlin.      2. Rev. J. J. Melody      3. Rev. J. P. Dore.  
 4. Rev. P. A. Sullivan.      5. Rev. D. J. McCaffrey.      6. Rev. D. J. Crimmins.      7. Rev. D. J. Pickham.  
 8. Rev. E. M. Dunne, D. D.      9. Rev. T. Whalen.      10. Rev. T. Finn.

development as a mercantile and manufacturing centre was so great that the population had increased in 1871 to 334,270. The people of Chicago, with intrepid enterprise and the co-operation of the World's capital, had set mankind an example of heroic human performance by building a city of greatness and of such material splendor in so brief a time as to win the applause of nations. Forty years had not transpired since Mr. Beaubien and his six neighbors lived in seven log huts and constituted the hamlet on that very site. But the enterprising people of Chicago had not calculated on the fearful attack of the enemy that from time to time invaded the young city and threatened at some day its existence. It came at last, and spread ruin and desolation—but it put to test the courage of Chicago's inhabitants, and thus that dreadful desolation that gave a shudder to the world was turned to a splendor of blessing equal to the fruition of the mighty labors that followed it.

The great fire of October 9, 1871, belongs to history, and the facts and incidents accompanying it are recorded on many pages. Suffice it to say that on October 10, the human race never witnessed so stupendous a spectacle of commercial, social and architectural chaos. The situation was appalling, as the heart of the city was burned up, 194 acres on the West Side a blackened waste, the entire South Side business district a lava-bed, and the whole North Side like a Michigan pinery that has been swept by the flames. The destruction of the Catholic Church property was enormous.

Churches, convents, asylums and schools—the labor of years—were devoured by the fire monster in a few hours. On the West Side, St. Paul's Church, parsonage and school were the first church property burned; then, on the South Side, St. Louis Church and Priests' residence, on Sherman street; the Christian Brothers' Academy, on Van Buren street; the convent and schools of the Sisters of Mercy, on Wabash avenue, followed by St. Mary's Cathedral, with the old frame church in the rear of it, which had so far withstood the hand of time. The flames soon reached the Bishop's house, which was quickly burned with its precious contents. Bishop Foley was absent, engaged in administering the Sacrament of Confirmation in Champaign, Ill.

Early on the morning of the 10th the Holy Name caught fire, the House of Providence, the Academy of the Sisters of Charity, St. Joseph's Orphan Asylum, formerly the University of St. Mary of the Lake, the Christian Brothers' Parochial School, the Convent and Schools of St. Benedict, on the northwest corner of Chicago avenue and Cass street, St. Joseph's magnificent church and the Benedictine Fathers' Monastery. Thence northward the relentless flames advanced, hunting before them the stricken thousands of homeless people, sparing nothing or nobody,

for to stand still was to die a horrible death. Then the Magdalen Asylum, the Church of the Immaculate Conception, St. Michael's Church, with the convents and schools attached to these churches, and by 6 o'clock on Monday evening there was a bleak, blackened waste, where not many hours before a God-worshiping people were in peace and at rest. The total estimated loss of the Church was about \$1,000,000.

Bishop Foley met the disaster with indomitable courage, immediately addressing himself to the task of restoration. He erected a temporary structure, to be used as a church until he could rebuild, and the splendid edifice now occupying the site of the first frame church of the Holy Name is a monument of his zeal and glory. He made it his Cathedral, as St. Mary's was among the churches burned. The corner-stone was laid July 19, 1874, and the preacher on the occasion was the eloquent Jesuit, Rev. Arnold Damen. Bishop Foley dedicated his Cathedral on All Saints' day of the following year, 1875, and the sermon was delivered by Right Rev. Patrick Ryan, now the metropolitan of Philadelphia, but then Coadjutor Bishop of St. Louis. The site of the new church is the same as that on which the first wooden Holy Name was built in 1849 and stands on the corner of North State and Superior Streets, is of solid stone, cruciform in shape, Gothic in style and is surmounted by one of the highest spires to be seen in this city. He purchased a Diocesan orphan asylum at a cost of \$40,000, he erected buildings for the Sisters and Magdalens of the House of the Good Shepherd, and eagerly assisted the priests and religious societies in the reconstruction of their churches, institutions and schools. He was a warm admirer of the Religious Orders and encouraged their coming to his Diocese. During his administration he introduced the Francisans, the Servites, Lazarists, the Fathers of St. Viateur, the Resurrectionists (Polish), and the various religious, educational and charitable institutions multiplied with wonderful rapidity.

In 1872, Bishop Foley, finding that his Diocese was constantly increasing, and that he could not attend to its vast interests alone, applied to his Metropolitan and the Bishops of the Province for a division of the Diocese of Chicago to be erected into a new See. The Bishops recommended his request, which was granted by the Holy See, and the Diocese of Peoria created and the Right Rev. J. L. Spalding was appointed Bishop of the New See.

The great fire was considered calamitous to the interests of the young city, but it brought about the most stupendous achievements in the history of the human family. 40,000 people left Chicago after the fire, but scarcely a year had passed before 100,000 workmen came, obtained employment, and helped to bring Chicago forth from ashes. During this time Bishop Foley lived in a rented house, putting off the

building of a residence until all the others had been provided for, and, as he said, "I will live with my priests until I am able to build." He did so and when not engaged in his visitations through the Diocese, it can be truly said that he lived with his priests.

At a meeting of the priests, after the Diocesan retreat at Bourbonnais Grove in 1877, Bishop Foley, after making a well remembered, soul-stirring address to his clergy, gave out the announcement of his future regulations in the management of the Diocese, prefacing it by saying that he appointed the Rev. Dr. McMullen as his Vicar General. It was understood and accepted, that the Bishop on his coming to Chicago had no intention of committing himself to any positive course of action. Soon after he assumed control of his Administratorship there was an utter extinction of any other but his own voice in the management of diocesan affairs, and he prudently showed he had no haste in making any change. As months and years went on there was a quiet confidence in the public mind. When the Bishop's words therefore were heard, announcing the fact of Dr. McMullen's selection as Vicar General, they were welcomed by priests and people with undisguised satisfaction. There was no cry of victory over a conquered foe, but the honest acknowledgment of an individual priest's and man's worth. Dr. McMullen assumed his new dignity with unfeigned calmness, giving as answer to the congratulations of his friends, "I hope I will prove worthy of it." Bishop Foley also announced to his clergy that a Diocesan Synod would be held very soon, and that he contemplated a pilgrimage to Rome, his first, as Bishop, to the Holy See. The Synod was held, former statutes were confirmed, rural deaneries created, the judges, in ecclesiastical cases appointed, conferences proposed, and the good ship set sailing on placid waters, with its experienced navigator at the helm. Alas! the plans and hopes of Bishop, Priests and laity for a prosperous career in years to come were completely destroyed.

In the latter end of January, 1879, Bishop Foley was called to Baltimore by important family interests. During the winter days of December, 1878, he had contracted a severe cold. Since his residence was burned in the great fire, he lived in rented houses, letting his own comfort pass by until all others were provided for. While in his native city he had felt so unwell that he did not go outside his mother's residence but once, and then it was to attend a funeral at the old cemetery where his relatives had a family lot and his father and others of his family were buried. That visit was fatal; his cold was increased by it, and symptoms of an approaching dangerous sickness became quite apparent. He was warned by his physician to guard against any exertion or unnecessary exposure, as serious consequences would ensue, and



he was urged to seek instant remedies. The Bishop had promised, before his departure to Baltimore, that he would return in time to assist at the dedication of St. Anthony's Church, Chicago. He arrived back, therefore, on Saturday, February 8th, and, not having suffered seriously during the journey, stated to his chancellor, Rev. Daniel J. Riordan, that he would be ready to go to St. Anthony's on the following morning. On attempting to arise Sunday morning he found himself so completely prostrated that he said to his attendant, "I can not go out to-day, or it will be my death." A physician was summoned without delay, who, after a careful examination, decided that the Bishop was suffering from a severe cold, which was greatly increased by his journey home. On a subsequent visit, the physician discovered symptoms of pneumonic inflammation, which, in a person of the Bishop's age and temperament, was necessarily a grave and serious complication. Additional medical counsel was called in, when it was found that typhoid fever, which in the first days of the Bishop's sickness had been held in check by the pneumonic inflammation, had declared itself, and the Bishop's condition became most alarming. The Rev. Dr. Foley and Mr. Daniel Foley, of Baltimore, were then sent for, who remained at their brother's bedside almost constantly.

On Monday, February 17th, the Bishop realized his danger, and, knowing the importance of a good preparation in time, sent for his Vicar General, Dr. McMullen, whom he requested to administer the last rites of the Church. He received the Viaticum with a holy calmness, then the sacrament of Extreme Unction, and said, "The Lord's will be done." The only expression of regret he was heard to utter was in reference to his aged mother, to whom he felt his death would be a severe affliction. At three o'clock, on the morning of the nineteenth day of February, 1879, the Right Rev. Thomas Foley, D. D., peacefully slept in death, in the fifty-seventh year of his age and the ninth of his Episcopate. Around his bedside at the time were the Bishop's two brothers, Bishop Spalding, Very Rev. Dr. McMullen and Rev. D. J. Riordan. During the night, when his last moments were fast approaching, the Bishop turned to Dr. McMullen and said, "Father, I appoint you Administrator of the Diocese." This was the last official act of Bishop Foley; in it he showed his confidence in his Vicar General and a friendship which was to continue to the hour of his death. Priests and people were fairly stunned at the unexpected news of Bishop Foley's demise. Like Bishop Quarter, he suddenly was stricken down in the prime of life, in the midst of usefulness, in a time when it did seem that he could not be spared. The Diocese of Chicago sustained again a serious blow in the death of such a Prelate of exalted virtue, of pure and noble character.

On Friday morning, February 21st, the solemn obsequies took place in the Cathedral of the Holy Name; thirteen Bishops and over two hundred members of the clergy, from home and abroad, filled the sanctuary, while thousands of the faithful crowded nave, transept and gallery of the great Cathedral. Bishop Ryan, now Archbishop of Philadelphia, who two years previous occupied the same pulpit and congratulated Bishop Foley at the completion of his magnificent Cathedral, spoke eulogistic words over the remains of his deceased brother in the Hierarchy and dear friend. The vast audience was deeply moved during the delivery of the funeral sermon. At times when the eloquent orator alluded to the deceased Prelate's lovable character, charitable deeds, to his mother and to their loss, loud sobs filled the church so that it was with much difficulty that he could proceed.

#### THE SERMON.

"Simon, the High Priest, the son of Onias, who in his life propped up the house, and in his time fortified the temple. By him also the height of the temple was founded, the double building and the high walls of the temple. . . . And as the sun when it shineth, so did he shine in the temple of God."—*Ecclesiasticus* 1., 1, 2 and 7.

So sad and so solemn is this occasion, my dear brethren, that one almost fears to speak lest his words should but lessen the deep impressiveness of the scene. That Christian Priest (pointing to the catafalque)—he who not only built the splendid temple in which you are assembled, he who in the day of peril brought up the house and fortified the moral temple of this Diocese—he is fallen. He who as the Chief Minister of the Word and the Sacraments was, after God, the source of the light and heat, the truth and the Sacramental graces, to you—he, who shone as the sun in the temple of God—to whom God gave light and heat for its diffusion among you—that sun has gone down below the horizon, and you are left in darkness and in sorrow. And the Priests whom he loved and who loved him—for who knew, really knew him, and did not love him? They are met in the sanctuary of God, to-day, and we, his brothers of the episcopacy, come to mourn with you and with his beloved Priests the sad loss. We come to mourn—all of you, in this temple of God; but, at the same time, we come to be consoled by the memories of his career, of the virtues which adorned him; and we come, also, brethren, not merely to praise him, but to pray for him—he, who some nine years ago, in the text to his first sermon in this city, said to the people and to the Diocese "*Pax vobis.*" It was a benediction then—it has proved a prophecy. He has brought peace with him. He, who united all the discordant elements in this Diocese, came with the peace of Christ. You (in gratitude!) come to-day, now that he rests from his

labors—you come to ask God that eternal rest may be given to his soul—that he may rest in peace in the bosom of his God.

Death, always sad, no matter when it comes, no matter how it comes, is particularly sad in a case like this one. He, though he had passed the prime of his days as regards the number of years, was yet in the prime of his usefulness, and age and experience naturally gave him additional powers; and that he should be stricken down at this moment is, to us, sad and mysterious. We expect the sun to go down in the West in the evening; we expect the flowers to wither in the fall; we expect the streams to be frozen in the winter; but that the sun should grow dark at noon; that the flowers should wither in the summer; that the stream of life should be frozen before the chill of old age has come upon it—this is sad. And yet we have to mourn such losses. The world is full of mourning for youth, for early manhood, for usefulness lost, and we have only to bow to God's decree. And yet, sad as it is, sad as death is on such occasions, the Apostle dares to say: "Grave, where is thy victory? Death, where is thy sting?" Death might answer: "Where is it not? I strike the strong in their strength and the beautiful in their beauty. I strike the great and the powerful in the hour of their usefulness. Where is my victory? The whole world is a vast cemetery and and bears the evidences of my power, and its cemeteries bear the trophies of my dominion over man. Where is my victory? When I entered the world, and when I continued my career of destruction, men well might ask: 'Is this the world for which the morning stars sing together and all the sons of God did shout for joy?' By my powers I have made it desolate. If I am a child of sin, if by one man sin entered into this world, so by sin I entered and desolation followed in my track." Yet the Apostle says: "Where is thy victory?", That victory is short-lived. The flowers have fallen, but they will rise in eternal spring. The river is frozen, but the new light and sun of resurrection shall liberate it from its frozen fetters and it shall flow for all eternity. The sun shall rise in eternal day, and therefore the triumph of death is but short-lived. What is it in reality to him that is prepared like your deceased friend? What but a liberation—what but an illumination—what but a union with God—a liberation from earthly sufferings and an illumination of divine light which comes to the soul when freed from the body—a union with the Most High—and his life was such a life as to warrant our hoping that to him it was such a liberation and such an illumination and union with the Most High.

Born in the city of Baltimore, nearly fifty-seven years ago—fifty-seven the sixth of next March—educated by devoted Irish parents, he

drank in, as it were, with his mother's milk—he drank in from her very heart that faith and that love of God which ages of terror has never expelled from the hearts of Irish Catholic mothers. Prepared by a devoted father and mother, prepared by their word and examples, after a term he entered the seminary conducted by those unrivaled educators of youth for the ministry, the Sulpician priests. Here he lived and imbibed the spirit of the priesthood. From the example of those men of God he understood fully what it was to be a priest; he realized the sublime dignity and the great responsibility. Then, having been prepared for the seminary by his devoted parents and prepared for the priesthood by the devoted Sulpicians, God, too, had his designs upon the young man and sent him, soon after his ordination, to be prepared for the episcopacy under men like Archbishop Eccleston, Archbishop Kenrick and Archbishop Spalding. For twenty-one years he lived in the Archbishop's house in Baltimore. He had now the example of those men of God before him. Archbishop Kenrick, who so loved him, gave as evidence of that love and that esteem the unquestioned criterion of leaving his name on the list of three priests from whom a successor might be selected. This shows what that great and holy man—an observant man also—thought of his priest. For twelve years he lived under his roof, and there he learned that wisdom which characterized his own episcopal career. Equally loved and respected by the distinguished successor of Archbishop Kenrick, Archbishop Spalding, his life as a priest was a life of great devotedness, a life of great activity, a life of popularity well deserved and sustained. He was in calm waters, in a safe ship, in that old conservative Diocese in Baltimore—there happy, there safe, there near the parents that he so loved, that he had loved so long—sailing towards the shores of eternity in peace. But out upon the troubled waters a bark tossed pilotless—the lightning flashed and the thunder roared around it, and it was dashed by diverse winds from wave to wave on those troubled waters. It was said to him: "Leave your quiet retreat and go and take the helm of that bark. Leave the mother that you love; leave the associations of half a century, and go to a distant part of the country. Go in the midst of danger. Go in the name of God, and direct this ship—direct it in the midst of this storm." He was not unwilling to make the sacrifice of leaving all he loved, but, like every man who understands the responsibilities of the episcopacy, he trembled to receive that dignity and that burden.

"The Archbishop of St. Louis was the first who thought of him for this diocese, and, fearing that if he refused the dignity and the responsibility the refusal would lead to delay and trouble, he asked him,



before his name was sent to Rome, if he would accept this See. He declined, but the Archbishop requested him to think the matter over, and afterward, not for the sacrifice of home, but because that dignity and that responsibility have made men tremble that would go into the Roman amphitheatre and face the lions—that would not grow pale before persecution—they have grown pale before the responsibility of immortal souls—and because he realized this he positively refused. Notwithstanding this, the Archbishop of St. Louis, convinced that he was the man of Providence for the See, sent his name, hoping that he would yield. Feeling then, notwithstanding his refusal, and, I might say, almost his protests,—feeling that it was the will of God, he came among you.

“He came trusting in God.” His motto—I remember it—his motto was: “I know in whom I have believed and trusted *Scio cui credidi.*” Trusting in that God he left all and came to do God’s work in this place. It is not necessary for me to tell you, brethren, how well he has done it. Nine years have passed away and order and peace and confidence are all restored—this splendid Diocese is a unity, I might say. God blessed his work.

Such was his career. In looking at his character—this is not the time for us coldly to estimate it, but I shall only speak words that I trust shall stand the test of examination at any time. The natural character of the man was admirably adapted for this position. Of great good sense, of solid judgment, that judgment and that sense undimmed by selfish motives, he made his mission a success. There are men of the world of good sense, of sound judgment, of administrative ability, but their passions blind their judgments. The eye of the intention is not pure and the whole body is not lightsome. But he—I speak now of the natural order—he had a sense of duty which supported him. “I have tried to do my duty,” were among the earnest words that he spoke in his last sickness. “I have tried to do my duty.” He was a man of great executive ability as no one can question. This Diocese was the most important position for any Bishop in this country, and I might almost say in any country, when he was appointed its Bishop. His executive ability, his great good sense, his impartiality, his disinterestedness, have effected the wonderful change which is visible to you all. He was a man, too, of great frankness, great openness of character. You saw his character in his face. You can see it in his face in death—that openness, that genuineness, no intrigue, no diplomacy, no secret working, but frank and open and honest, he won the confidence of those who were under him. Frank, cheerful, even joyous in his disposition, that natural joy sustained him amidst trials; sustained him in the



1. Rev. F. Szulereski.    2. Rev. J. Wojtalewicz.    3. Rev. T. Feely.    4. Rev. M. Sullivan.  
 5. Rev. M. Dineen.    6. Rev. J. Hauscr.    7. Rev. T. Smith.  
 8. Rev. T. Ryan.    9. Rev. J. Walsh.    10. Rev. F. Lynde.    11. Rev. J. M. Scanlan.



solitude of the Bishop's life—for this life is one of solitude—sustained him through all difficulties, even unto the end.

But, brethren, no matter how admirably adapted in the basis of his human character he might have been for this great work, the work is the work of God. The natural character alone can not effect it. Something must be superadded. "Without me," said Christ, "you can do nothing. No matter what your natural endowments may be, your executive ability, your good sense, your frankness, without me, without the supernatural, you can do nothing." The supernatural supposes a natural basis from its very name—something above the natural. The natural basis placed, we have to build upon it the supernatural edifice, and though the natural edifice be more stable than the supernatural in the sense that the existence of the supernatural depends upon our free will, and men may at any time destroy the superstructure, whereas the natural basis of character rarely changes, to a great extent, at least the natural character of man will remain substantially the same. We must build upon it the supernatural edifice, and we must keep it so erect, because, should it fall, the fall of that supernatural edifice will shake the natural basis, and a man will be no longer even as good a man as he was in the natural order when that terrible destruction has taken place. I would depend more upon the honor, the honesty and the purity of a natural man who never trod the heights of æsthetic virtue, than upon him who, having trod them, descends. His natural honor, his natural order will be affected and the basis will be affected by the destruction of this supernatural edifice.

But on that supernatural basis must be built this edifice of piety. The life of a Catholic Priest or a Catholic Bishop is a phenomenon to the world. They think it unnatural if he be good and carry out the objects of his avocation. They think it an unnatural life. If it be not, they think it wicked, because without he acts against his conscience they think such a life is not natural. And the truth, brethren, is that such a life is not natural. It must be supernatural to be happy. Such was the life of your departed Bishop, and the life is of personal love to Jesus Christ—that love of our Lord not only as God but as man—that intense personal love stronger than human love. When that love dwells in the heart of a man, not alone his natural characteristics, his tenderness, his power, are intensified—they are supernaturalized, and he becomes the modern christian in that personal love for our Lord, in that "putting on of the Lord Jesus Christ," in the words of the Apostle. Putting Him on the natural basis—taking His humanity—for it was for this he became man—imitating His humanity, the natural virtues become intensified, become permanent, if man be only loyal to God.



Now, as I have said, our brother had this natural basis. He had that independence and that tenderness of character which with grace becomes that love for God, that love for His poor, for Jesus Christ's sake, became a passion—for it is a passion in the human soul. It nerves the Sisters of Charity—it nerves those who give everything up for God. When the human love is not allowed to dwell in the soul there must be this divine personal love or there must be desolation. He was a character independent and tender. We hear sometimes of the philosophy of history, but there is a philosophy of biography also; and, as some one has remarked, that frequently in little things you may judge of the character of a man more perfectly than in great achievements. I will relate one incident in his life, which many persons may think little, which cold-hearted persons might look down upon as a mere passing weakness of human affection, but which to me is a key to the man's independence for what anyone thought and of his great tenderness.

On the day of his consecration in Baltimore, after that solemn ceremony, he went around the church, as the custom is, bearing for the first time the mitre on his brow and the pastoral staff—he went around to give his blessing to the assembled crowd of people who exulted and were proud of his elevation—who knew him in his youth, who saw his labors in the Priesthood, and now saw them crowned by his elevation to the Episcopate. As he went down the nave of the church an aged lady bowed her head to receive his blessing, and then looked up to him with her eyes filled with tears of gratitude to God for his elevation. She looked up, that tender mother that loved him so much, and, bowing his mitred head, he kissed his mother's brow, showing a deep filial tenderness. His heart was touched, and he showed it in that hour. There are those who speak of the weaning of the affections, of the independence necessary for that divine love; but no matter what weaning there may be, the love of the mother ever remains, and ever should remain. That mother that is with the child in affliction or in joy; that mother that will be beside him whether he sits upon the throne or trembles upon the scaffold; that mother whose love disgrace can not lessen—that mother should ever be loved. And Jesus Christ loved His mother, and one of the grounds of our devotion to the Blessed Virgin is the belief that in that Son's heart that love ever remained, only supernaturalized; no, no, that love of the mother never interferes with the union of the soul with God.

Now this love for our Lord when it takes possession of the heart gives it tenderness—increases its natural tenderness. There are those who believe that those who have given themselves to God in His church become cold—that they care not about their friends of the world, that

their hearts are steelled. Read the letters of St. Bernard. Look at all the tenderness displayed therein. Read the writings of the saints of God and see that the presence of divine love in the heart makes it more tender, more compassionate, more like the heart of Jesus. The heart of our Lord was so tender that He could not see Mary and Martha without weeping Himself, though he was about to raise Lazarus from the dead—so tender that it melted at the affliction of the widow of Nain. It was so tender that when the sinner of the city came and wept at His feet, and when her heart like an alabaster box was shattered there, and sent up the odors of true sorrow to Him, He did not repel her, much as the immaculate Son of the immaculate mother must have hated impurity, especially in women, whom he made purer than man. Full of tenderness to the sinner, full of tenderness to those who loved Him, He was a model of that great quality which true Christians endeavor to imitate, and at the same time we see in the character of our Lord, and we see in the character of him whose love and model our Lord was, united to this tenderness great power. It was not weakness; it was the presence of strength with that tenderness and power when the hour of trial came. Our Lord rebuked the Pharisees, defied the powers that could put Him to death, scourged the buyers and sellers from the temple and showed a strength and power united with His wonderful affection.

And so with your departed Bishop. When it was necessary to be firm, when it was necessary to show character and resolution, he had it, united with this tenderness; and as our Lord also did the will of His Father—it was His food to do the will of His Father—so did he whom we loved. He submitted, he bowed, as he said, to the will of Almighty God, because his will was united to the will of Christ, and though, as in the case of the will of Christ, there was sometimes suffering in submitting—"My soul is sorrowful unto death;" "Not my will, but Thine, be done"—yet there was still that submission, though it might be sometimes of a painful nature. But, brethren, we are also here, as I said, to pray for the repose of his soul. "I have tried," he said, "to do my duty. I bow to the will of Almighty God." Our Lord Jesus Christ said on the cross "*Consummatum est*—It is consummated"—and bowing His head He gave up His spirit. But only Christ could say "It is consummated—I have done what Thou hast given me to do." No man can say it. He can only say: "I have tried to do it. Whether I have accomplished it—whether I am worthy of love or hatred, whether I have done this work as faithfully as God would have me to do it—of this I am not certain." And no man is certain. "Judgment most severe on him who rules." Well he knew it and trembled to receive the responsibility. Therefore,

in this doubt, if in anything, there might be a shortcoming in his action. We ask you to pray for him. He might say to Almighty God in his dying hour : " Lord, remember that in the morning of my life I gave my heart to You. Lord, remember that many times I offered that pure host, that holy host, that immaculate host, the bread of eternal life and the chalice of everlasting salvation. Lord, remember that I desire to do Thy will, and now, as the shadows of death are upon me, have pity upon me. Receive my soul. And you, my friends, for whom I labored, have pity on me—at least you, my friends, pray for me." Pray for the repose of his immortal soul.

Subject to greater danger, subject to greater temptation and trial is the man who holds the helm. The demon loves those shining marks. The cedars of Lebanon will be struck by the lightning when the under shrubs are spared. The cedars protect the shrubs, but who protects the cedars? Therefore should you pray. Remember the terrible and sublime responsibilities. Therefore should you pray, brethren, and promise now—now around his coffin—not in general to pray for him, but to say: "I will offer for him communion, or have a Mass offered, or some work of charity, or say some indulgence or prayer." Make the particular resolution at this moment. Do it now, or as soon as it is possible, for the eternal repose of his soul. Oh, that God who found iniquity even in His Angels; that God who requires great sanctity in His ministers; that God who requires the man to be himself the example of sanctity to those ministers; that God who places him in so sublime a position and requires virtue from him that is sublime also may find nothing to condemn! We read of the words of the saints when speaking of this position. We know they hid themselves in caverns and mountain fastnesses before they received its awful responsibility. We thought that perhaps their piety exaggerated it. They were not only men of piety but men of learning, men of sublime learning, and it is a question whether they in the days of sorrow and truth formed a more just estimate of the position than we in the relaxed days of the nineteenth century. "Therefore, pray for his repose. Ask God to forgive him of the lighter offenses of which he may have been guilty. Lift up your hearts to God to-day.

And finally, brethren, because if he could speak, it is what he would tell you to do. He would say: "Tell my people to weep not for me, but weep for themselves and for their sins." With that disinterestedness which ever characterized him, he would rather you forget to pray for the repose of his soul than that you should remain separated from your Father. He will speak to you no more from this pulpit. He shall not address you. You shall not see him in that chair again, nor at

that altar of God again. The temple itself mourns because he shall be in it no more. But being dead he yet speaketh. He shall not speak from this pulpit, but he speaks from that pulpit [pointing to the catafalque], and in the language of scripture he says to you: "Vanity of vanities, all is vanity. Prepare for your last hour. I have passed before the judgment seat of God. I know the scrutiny. I know the all-seeing eye. Oh, be you prepared. Oh, flock, if you love the shepherd, be with him in the everlasting pasture lands of the Great Shepherd of our Bishop and of our souls. Return to God if you need that return.' Oh, could he speak to you it is thus he would speak, brethren—thus he would be solicitous for your welfare. And when thinking of him think of your immortal souls, for whose souls he has had to give an account to Jesus Christ; and let your words be, let them be ever in your mouth, 'My God, my sins, my eternity.'"

The following notices which appeared at the time will suffice to show the esteem in which Bishop Foley was held by all classes of people. "The mournful tolling of the bells of the Roman Catholic Churches of this city announced this morning the fact of the decease of the Right Rev. Thomas Foley, D. D., Bishop-Administrator of the Diocese of Chicago. The anxiety which had existed for some days past relative to the state of the Bishop's health had, in a slight degree prepared the public for this announcement, but the meagre preparation for the reception of news of an event so sad could in no way stay the feelings of profound sorrow expressed at his demise. Throughout the city to-day, among Protestants as well as Catholics, among Jew and Gentile, an expression of regret is heard at the passing away of so worthy a man, so devout a Christian and so enterprising a citizen, as that of Bishop Foley."

#### THE BISHOP'S CHARACTER.

"Had it been decreed that Bishop Foley should live another ten years in Chicago, the general public would probably have learned the finer shades in his character, and would have come to honor him with that warmth of esteem which he inspired in the circle which enjoyed his personal acquaintance. To bring about this intimate friendship less time would scarcely have been sufficient; for, of all the Bishop's mental, traits, not one was more fixed than his abhorrence of personal publicity. Of no man was ever more truly said:

*"Humilis mens, studium quærendi, vita quieta."*

In his entire Episcopal administration he never permitted a journalist to interview him. He had a keen sense of the fitness of things; it did not seem decorous to him that what he conceived to be his official business



should be, as he once said, "transacted in the public prints," and it was the same instinct which kept him strictly within the confines of his official functions. He never crossed their lines into laymen's affairs. He never participated in popular demonstrations, never lent his name to catch the public eye; he abhorred politics, never voted, and never attempted to influence any man's vote. His absolute seclusion within his own dominion has deprived the people of Chicago, who did not come in contact with him frequently, of a just appreciation of the Bishop's character. Nor was it enough to meet him once or twice. Indeed, a certain austere dignity in his manner was liable to be misconstrued into hauteur. To strangers whom he met casually, and to persons about whose sincerity or ultimate purpose he had misgivings he talked with reserve, and some have left his presence for the first time chilled and embarrassed.

"Those who knew him well,—his clergy,—and that class of the laity who came frequently in contact with him, have felt toward the Bishop a depth, a fervor, a tenderness of affection which ordinary minds do not arouse and ordinary virtues do not maintain. To understand this affection it is judicious to look at the circumstances which existed when he came to Chicago and to contemplate the condition in which he leaves a Diocese for his successor. Bishop Duggan's unfortunate cerebral malady was not suspected until long after it had wrought serious and widespread trouble. The Diocese was, in fact, disorganized. Bishop Foley, born, educated and universally honored in Baltimore, where his family has long been one of distinction, was chosen to administer a See not even in the ecclesiastical province to which he belonged. It is not too much to say that he accepted his assigned duty with the sentiments of a martyr, and that, on the part of Chicago, there was no great welcome for him. He came, a self-sacrificing stranger, to strangers who offered him no affectionate greeting. With wonderful tact, he silently devoted himself to his duties; difficulties disappeared, wounds were healed, order was everywhere restored, church debts were paid off, new parishes were organized, churches were built, schools sprang up, institutions of charity and benevolence multiplied, a kindly temper grew in the Diocese until it pervaded every part of it; and the bonds which, in the Roman Catholic organization, bind so closely clergy and people, and clergy and Bishop, never held more firmly and never weighed more lightly. He literally made grapes grow on old brambles and on thorns he nurtured roses.

"An achievement at once so comprehensive, so substantial, so enduring and so beneficent was not the result of a series of accidents; it was not a natural growth. It was clearly an effect of an intelligent, wisely-

operating course—a mild, unselfish, sagacious, amiable mind, whose dominating qualities had fused themselves into the minds of his clergy and people. His tact was unerring. How uniform was its success may be judged from a statement made by himself within a month. He was asked if he had appointed the Advisory Council provided for in the recent instructions from Rome, by which a Priest about to be removed under censure may appeal to a Court of Inquiry. He said: "No; during my Episcopate no Priest has used the right of appeal which previously existed. I am afraid I should have nothing for such a Council to do." When the obstacles which, in the beginning of his Administration, he must have encountered are remembered, this must be acknowledged a remarkable record. In the discharge of serious business he was quick in perception, slow in determination, like a rock when determined. He dispatched a large amount of business every day with a nicety of method, and in this availed himself of the talents of a young ecclesiastic, the Rev. D. J. Riordan, whom, with his correct estimate of peculiar abilities, he chose for his Secretary and Chancellor, and between whom and himself a confidence and attachment existed uncommon among men.

"If in grave matters the Bishop was grave, none could be wittier when business was off the board. His temperament was of that highly sensitive type in which healthy joy succeeds and relieves care and exhaustion. This humor had no drop of bitterness in it. Full of repartee, he was incapable of satire. His wit was ready, acute and infectious. He was a capital story-teller and had the happy gift of always having plenty of good stories apropos of everything. No sad heart ever went to him for sympathy without getting that and much more, for his faculty of putting everything into sunlight was irresistible. Many a genuine joke he perpetrated for the instantaneous cure of a hypochondriac, or to raise the spirits of some discouraged clergyman, or to 'do good by stealth.'

"A philosophical essayist has affirmed that 'Enthusiasm is a fault in a matured character.' The Bishop, then, had a fault in excess. He was enthusiastic in charity. The tears that have been shed in Chicago since the announcement of his death have been tears of gratitude. He never went into fashionable society; he never permitted any ostentation in his household, and he even forbade it in his obsequies; but the poor of Chicago, the sick, the fatherless, the obscure and unfortunate, have known him well, and it is they who will weep tears enough to hasten violets out of the turf that will rest upon him in the quiet cemetery of Baltimore, where he is to be laid away with his kindred. The enthusiasm of his charity never vented itself in the sight of others. He kept his own

council rigorously. He must have known much of that secret pleasure of generous acts which, as Dryden says, is a good heart's great bribe. Sister Walburga, Superior of St. Joseph's Hospital, was suspected to be one of his confidential almoners, and, broken down with grief, she was asked one day to give some idea of the extent of the Bishop's benevolence. Said she, 'Only God knows it. The Bishop never told any one. In the hospital he took care of every one who needed help. Clothing for this one, crutches for that, delicacies for another. So it was the year round. He paid the funeral expenses of a large number of persons. One can not imagine how much good he did in such perfect silence. That was his way—perfect silence. Or, if he could not do his charities in silence, he did it with a kind of merriment, as if to pretend it was no charity at all. He would slip a roll of money into a Sister's hand, saying, 'That's for ———,'—some poor woman or homeless old man—and instantly jest at the Sister about something wholly irrelevant.' It would be impossible to tell the instances of his silent charity which have come under observation; they are too numerous.

"Mother Joseph, Superior of the Orphan Asylum, was utterly prostrated by the Bishop's death. No mother weeping by the coffin of her son, no child bemoaning a mother's loss, can feel more keenly than this admirable woman does the calamity she and her household of 200 little ones have met. They are not alone in their grief; every charitable institution in the Diocese constantly derived assistance from the personal fund of the Bishop. Some of them will be sorely crippled by its withdrawal. The Bishop's family being wealthy, and holding him in very close affection, he has had little occasion to use his official or personal income for himself. It is said that since he came to Chicago he has never had to spend a dollar for his own wearing apparel; it was supplied by his relatives in Baltimore. He has not a vestment which was not a gift; and the laces and ornaments of the altar of his chapel were all the offerings of personal affection. His own wants thus supplied, he was able to do so much the more good. He died worth, of course, nothing except in the personal property thus acquired.

"He was intensely, profoundly religious. His piety would have adorned another age, would have seemed harmonious with some other people than ours. The scene at the moment of his death was awful in solemnity. He approached eternity in the clear consciousness of a soul going into the presence of Almighty God for irrevocable judgment. With the courage of one who had tried to do his duty, he passed away. Even in this hour of sorrow it is just to say that his life, in its deeps of silent charity, in its sunny uplands of genial humor, in all its thoughts, in all its deeds, was replete with that calm happiness which consistent





1. Rev. S. Moretti, O. S.      2. Rev. M. McCann, O. S.      3. Rev. A. Weyenberg, O. S.  
4. Rev. P. Simoni, O. S.      5. Rev. C. Chouinard, O. S.      6. Very Rev. P. Beaudoin, C. S. V.  
7. Rev. F. Dourche, O. S.      8. Rev. T. Moreschini, O. S.      9. Rev. M. Laplae, O. S.  
10. Rev. E. Rivard, C. S. V.      11. Rev. M. J. Marsile, C. S. V.      12. Rev. J. Tonissi, O. S.

INFERANG, Dec.





religion gives. Of him may Montesquieu's words be aptly said: 'Wonderful! that the Christian religion, which seems to have no other object than the felicity of another life, should also be the happiness of this!'

"The death of Bishop Foley, early on Wednesday morning, was as unexpected as it was regretted by the people of this city, of all classes and of all religious denominations. No prelate of any Church was more esteemed than he was, and no one exercised a more gentle, but at the same time widely extended, influence than he did in the interest of public order, the elevation of public and private morality, and the temporal and spiritual advancement of society. A ripe scholar, a man of varied personal accomplishments, and a gentleman of agreeable presence and speech, he was eminently calculated to adorn the high office he held, and in which he was recognized by both clergy and laity with such confidence and respect. Outside of the members of his own Church he was as universally esteemed as by those of his own communion. It was, however, in his own Church that his many qualities, personal and official, were best known and understood, and best appreciated. In the various charitable orders, to whom he was both father and friend, and with which he had adorned his Diocese, the innate benevolence of the man was most widely felt, and there his death will be deeply lamented. He was a man of great dignity, one who maintained the elevated character of his office, and, while a most earnest and zealous priest, he was at the same time a most tolerant and liberal Christian. Never yielding in his own convictions and teachings, he never wantonly or intentionally wounded the feelings of those who did not agree with him. He was unostentatious to a fault; he avoided all parade and publicity, and never, we believe, sought a newspaper to make publication of any kind on any subject. In Baltimore, where he was born and educated, and where he spent twenty-five years of his ministry, his death will be learned by all classes with as much grief as here in his own Diocese. A venerable mother, whose life-long affections were bound up in him, waits with stricken and inconsolable heart the return to his old home of all that remains of her beloved son, while kindred and friends share in that grief which knows no limit."

"As Bishop of this diocese, deceased was a success in every sense of the word. His enterprise was proverbial. Since he became Administrator he has erected not less than twenty-five churches, schools, etc., besides seeing various other institutions of the kind come into existence and flourish under his benign rule. The great work of his life was the rebuilding of the Cathedral of the Holy Name. This edifice, which cost almost \$150,000 to raise from its ashes, is one of the finest churches

in the country, and is the largest and most costly edifice of the kind in Chicago. Its interior, flooring, altars, etc., are of the purest marble. Everything is finished in the most massive style, so that, taken all in all, it is a credit to the Bishop under whose direction it was built, and an ornament to the city in which it is located. Among the other churches that have been erected under Bishop Foley's administration, are St. Columbkille's, a magnificent stone edifice, erected by the Rev. Thomas Burke, on the corner of West Indiana and Paulina streets. The cornerstone of this building was laid by Bishop Foley in 1870. It has been completed two years. There are also St. Michael's or the Church of the Redemptorist Fathers, the great German Church on the North Side; St. Joseph's, a grand edifice, built by the Benedictines, also German, on the North Side; the Church of the Immaculate Conception, erected by Rev. P. J. Butler, on North Franklin street; St. Vincent de Paul's, or the Church of the Lazarist Fathers, on Webster avenue; St. Stanislaus' Church for the Polish people, on Noble and Bradley streets; St. Philip's Church, Central Park; St. John's Church, erected by Father John Waldron, Clark and Eighteenth streets; St. James' Church, by Rev. P. W. Riordan, on Wabash avenue and Twenty-ninth streets; St. Stephen's Church, by Rev. Stephen A. M. Barrett, Ohio and Sangamon streets; St. Pius' Church, by Rev. Hugh McGuire, South Paulina street; Church of the Sacred Heart, by the Jesuit Fathers; All Saints' Church, by Rev. Edward J. Dunne; Our Lady of Sorrows' Church, by the Servite Fathers, and many large churches throughout this great Diocese. All these edifices are complete in architectural design and finish. Several of the above mentioned replaced, in the city, ones burned in the great fire. Among the other works of the Bishop was the purchase of the Soldier's Home at the foot of Thirty-fifth street, for an Asylum for the Homeless Orphans; the purchase of St. Mary's Church, on Wabash avenue and Eldridge court, from the Congregationalists; the completion of St. Patrick's Church; the erection of the fine Academy of the Sacred Heart, on the corner of Chicago avenue and State street; the purchase of a building for the Little Sisters of the Poor, and the construction of several fine hospitals, public halls, etc., throughout the city. He leaves the Diocese in splendid condition financially, containing upwards of 200 churches and 350,000 communicants."

In accordance with his expressed wish, made a year previous, the remains of Bishop Foley were conveyed to Baltimore for interment; Dr. McMullen with a delegation of the clergymen and laity of the Diocese accompanied them to their last resting-place. Rev. Dr. McMullen assumed the duties of Administratorship of the Diocese.

## THE ARCHDIOCESE OF CHICAGO.

MOST REV. P. A. FEEHAN, FIRST ARCHBISHOP.

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SKETCH OF ARCHBISHOP FEEHAN.

On a green slope in Innisfail, at the foot of Slievnamon in Tipperary, there stands within a deserted cemetery a Celtic cross, furrowed by the storms of centuries. It was there when the first savage Viking came to Erin, and when the last Dane was driven out of the land, and it was a silent witness of the ravages of the more savage and "ruthless Cromwellian." At the foot of this cross is a tomb, which is as worn and old as the cross itself, on which is engraved, in the Gaelic tongue, "Feehan," the family name of the present Archbishop of Chicago, the last of whose immediate relatives buried there, was a favorite sister.

The Feehan family, like so many others, suffered during the savage persecutions and confiscations of the penal days, and many of its members sought an asylum in foreign lands. One took an active part in the South American revolutions, and on his return, owing to the partial relaxation of the laws, was elected mayor of his native city, Waterford. Another native of the same city, the brilliant General T. F. Meagher, was a not distant relative, and members of the family have been in the United States for over a century. Connections, though on his mother's side, were the "Kearneys of the cross," a scion of which family settled in New Jersey over two hundred years ago, and was the ancestor of the late Generals Stephen and Phil Kearney, "fighting Phil," of our Civil War, so that, though born in a foreign land, the Archbishop of Chicago, like the church of which he is a Prelate, is very much at home in these United States.

Patrick Augustine Feehan was born at Killinnall, Tipperary, Ireland, August 29, 1829, the year of the Catholic Emancipation. His father, Patrick Feehan, was a man who would be remarkable among a thousand, a man of distinguished bearing, noble appearance, classical features, with an education and address that would fit him to rank among the first in the land. His devotion to the old Faith was as remarkable as his charity. An instance of the latter was often retold by those who were eye-witnesses to this admirable trait of character. When remonstrated



with for giving to the poor more than seemed prudent, he said: "It is related in Scripture, 'If a man has two coats he should give one to him who has none.'" His adviser said, "You ought to be more prudent for your children's sake." The man full of faith answered, "Divine Providence will take care of them." Mr. Feehan was a man of liberal education, and was well versed in literature; he possessed a vast amount of information on all subjects, and spoke French fluently, although his youth was cast in the penal days. Mrs. Feehan was a singularly modest woman, gentle, mild and refined, qualities so noticeable in her distinguished son. Into such hands was the subject of this "Souvenir" committed by Divine Providence, and in his early years trained in the way the child should go. It is not surprising then, that he was conspicuous in his early youth for endearing qualities of soul, sweetly blended with a gentleness of character, a humility and dignified repose that drew the attention and delighted every one who came in contact with him. Reared under holy influences, under the shadow of the rock of Cashel and amidst the inspiring scenes of the battle-fields where his forefathers fought and died in defense of their Faith and their native land, he became imbued with a deep Catholic piety, and a deep-rooted devotion for his oppressed country.

He inherited from his father a studious character and a great love for books. Thus he was irresistibly carried towards a life of retirement, even in his youthful years, and quickly showed every sign of a future vocation to the Priesthood. His first lessons were received under his father's roof, which were followed by a solid training in the classics and sciences, in which he made such a remarkable progress that at the age of sixteen he was entered as an ecclesiastical student in Castle Knock College. He remained in this institution two years, earning the highest honors for his scholarship and exalted virtues. It was then decided to send him to the great College of Maynooth, which he entered in his eighteenth year. He spent five years in this ecclesiastical seminary, studying under great masters Philosophy and Theology, in which he gained such proficiency that he was appointed to the Dunboyne establishment. Archbishop Kenrick, ever alive to the interests and needs of the great Archdiocese of St. Louis, sought to surround himself with a talented and zealous clergy, and he, therefore, made frequent applications to the renowned seminaries of Ireland for distinguished ecclesiastical students who were willing to leave their native land for Western America. A bright galaxy of names, eminent in the Hierarchy of the Church, testifies to the wonderful foresight and good judgment of the worthy Archbishop. When the proposition was made to the distinguished young ecclesiastic, P. A. Feehan, he accepted the

call with unreserved joy. Some objection was made by his superiors in the college, who had singled him out for a professorship, but he overruled all, feeling a divine impulse to give himself to the life of a missionary in the Far West. In 1852 he set sail for America, and on his arrival continued his journey to St. Louis, where he was sent to the ecclesiastical seminary at Carondelet, to prepare for his ordination, being in the 23d year of his age. He was ordained Priest November 1, 1852, and from that time until the following July he taught in the Diocesan Seminary.

July, 1853, he was appointed assistant at St. John's Church, St. Louis. He soon gained a reputation for eloquence, as the following extract shows:

"Dedication of St. Bridget's Church took place Sunday, August 28th. The dedication sermon was delivered by the Rev. Patrick A. Feehan, of St. John's Church, from an appropriate text, selected from the prayer of Solomon, Paralip. Chap. VI. It was an able and eloquent discourse and fully sustained the reputation of the young and talented Preacher." —*Shepherd of the Valley*, August 30, 1853.

About this time a terrible cholera epidemic raged in the city, which called forth all the self-sacrifice of the devoted young priest. Days and nights were spent in administering the sacraments and consoling the poor sufferers; sometimes even preparing them for burial when kindred and friends deserted them.

During young Father Feehan's sojourn at St. John's he was exceedingly beloved, and although his stay there was brief, deep regret was felt by the parishioners, to whom he had endeared himself.

In the summer of 1854, Father Feehan was sent to the Theological Seminary in Carondelet to succeed Rev. Anthony O'Regan. He was president for three years. In the summer of 1857 he was appointed pastor of St. Michael's, St. Louis. While in the Seminary he taught in the most acceptable manner Moral Theology and Sacred Scripture; and for about two years of that time preached once a month in the Cathedral, St. Louis. "He was then as now," says Bishop Hennessy, who was a professor in the Seminary at the time, "kind, gentle, amiable and a great favorite with students and professors. He was loved by all who knew him well enough to appreciate his rare qualities."

He made a record for zeal and tireless labor; besides presiding over the seminary and professing, he attended to the Convent of the Sisters of St. Joseph, situated near the college. To this day the Sisters' speak of "Father Feehan" with affectionate and grateful remembrance.

In July, 1858, he was appointed Pastor of St. Michael's Church, St. Louis. Here he entered zealously on his new duties, gaining at once the

confidence and love of his congregation. The July following he was transferred to the pastoral charge of the Church of the Immaculate Conception, situated at that time on Eighth and Chestnut streets.

Ever devoted to duty, the poor were special objects of his tender care; where sorrow and suffering prevailed his presence was near to lighten the gloom; the sick were comforted, and the last moments of the dying consoled with the promise that their children would be cared for, and well they knew that the faithful Priest would keep his word. "How often," said one of his brother priests, "have I heard the expression: 'When I first spoke to him a heavy load was taken off my heart,' or 'his presence brings light and joy to my poor home.' It was well known that his visits were mostly confined to the sick, the suffering and the afflicted. He at once established the St. Vincent de Paul Society in the parish and secured a room where stores were kept for the poor. Many are still living who were recipients of his kindness and fatherly care.

His whole career was marked by a strict attention to duty. He was an indefatigable worker, and to the exclusion of every thought of self he continued his arduous and holy life. During the Civil war a hospital for wounded soldiers was established in his parish; here many an hour was spent, day and night, comforting the poor sufferers. The inmates of the jail and city detention house also claimed much of his time.

It is such men with the quiet-like grandeur of character who possess the material which makes heroes. His sweetness of disposition and loftiness of soul inspired every one who knew him with the greatest love and admiration, and few ever left such affectionate memories as did the gentle, dignified priest.

The See of Nashville having become vacant in 1864 by the resignation of Bishop Whelan, Father Feehan was nominated to fill the position. With characteristic humility, and impelled by duties of a filial nature, he hastened to decline the office, and his appointment was for a time held in abeyance. The elevation of Father Feehan to the exalted dignity of a Bishop of Holy Church was looked upon as a certainty and only a question of time, and no one was more fixed in the determination of bringing this about than his ecclesiastical superior, the Most Rev. Archbishop Kenrick.

In July, 1865, his much loved mother died. She had been an invalid for years, and, except on Saturday evening when he was detained in the confessional, he never failed to make her a visit. It was on her account that the appointment to the See of Nashville was at first declined. After her death the offer of the See was again made and accepted. The day for the consecration was fixed for Nov. 1, 1865.

The following is an account of the ceremonies which took place in the Cathedral:

"Yesterday the consecration of the Right Rev. P. A. Feehan, Bishop of Nashville, took place. It was attended by grand and imposing ceremonies. All the city was alive with interest, and during the ceremony the Cathedral's great span was filled to overflowing, and without the edifice the streets were blocked with patient admirers of the Bishop elect, who, to honor him, remained until the conclusion of the services.

Among those present were Most Rev. Archbishop Kenrick, the Consecrator; Bishop Juncker, of Alton, and Bishop Miede, of Leavenworth, Assistant Consecrators; Father Carroll, Provincial of Dominicans in Ireland; Father Edeling, O. S. D., of Memphis; Father Kelly, O. S. D., Administrator of Nashville; Father Powers, O. S. D.; Father O'Neil, S. J., President of the St. Louis University; Father De Smet, S. J.; Father Garesch , S. J.; Father Neusbaum, S. J.; Father Whippert, S. J.; Very Rev. Stephen Ryan, C. M.; Father J. Quigly, C. M.; Father Burke, C. M.; Father Coope, C. M.; Rev. Dr. McCloskey, President of the American College at Rome; Rev. John J. Hennessy; Rev. P. J. Ryan, of the Annunciation; Rev. M. O'Riordan of the Assumption; Rev. Father Gallagher, of St. Theresa's; Rev. P. J. Gleason; Rev. Father Cummings, of Louisiana, Mo.; Rev. Father Cavanaugh; Rev. Father Vandersanden, of Kirkwood; Rev. R. Tucker; Rev. Thomas Cleary, of Milwood, Mo.; Rev. Thomas Powers, Father Coran, of Memphis; Rev. P. R. Donnelly, of the Cathedral; Rev. F. L. Kielty, Rector of the Cathedral, and Rev. Father Mulhsiepen, of St. Mary's.

At 10:30 o'clock Archbishop Kenrick, accompanied by the prelates and the clergy, marched in procession through the church, followed by the Christian Brothers' band. The Deacons of Honor were Rev. Wm. Wheeler, of St. Patrick's Church, Rev. Wm. Walsh, of St. Bridget's; Deacons of the Mass, Rev. Patrick O'Brien, of St. Michael's, and Rev. James Henry, of St. Lawrence O'Toole's; Chaplains to Bishop elect were Rev. J. Burke, of Tipton, and Rev. M. Walsh, of Edina, Mo.; Master of Ceremonies, Rev. Fr. Neusbaum, S. J., assisted by Mr. Daniel Lynch; Archiepiscopal Cross Bearer, Mr. Stromberger.

After the first Gospel Right Rev. James Duggan, Bishop of Chicago, ascended the pulpit and preached an eloquent sermon, taking his text from St. Paul's Epistle to the Ephesians, Chapter 4, Verses 11, 12, 13: "And he gave some Apostles, and some Prophets, and other some Evangelists, and other some Pastors and Doctors, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ: until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age, of the fulness of Christ."



"After the sermon the Mass was concluded. Mozart's Twelfth Mass was finely rendered by the choir; the solos and choruses producing an effect seldom equaled. At the end of the Mass the choir chanted the *Te Deum*, whilst the Bishops in procession escorted the newly consecrated prelate around the church; and as the multitude kneeled to receive for the first time the Episcopal blessing from the hands of him who had so long, so faithfully, and so meekly devoted himself to them, many were the moistened eyes in the sacred building; for no matter how much the pious Christian rejoiced that one so eminently qualified for that exalted position had attained the honor, still they could not but regret that they were about to be deprived of his holy and enlightened counsel.

In the evening Pontifical Vespers were chanted with great solemnity and splendor, Rev. Father Nersbaum, S. J., of St. Louis University, officiating. As the throng of people poured out of the edifice the effect was indeed grand. As the sacred tones of the organ died away, the Christian Brothers' band played a triumphal march, and escorted to their hall the Total Abstinence Society, four hundred in number, who occupied a prominent position during the service."

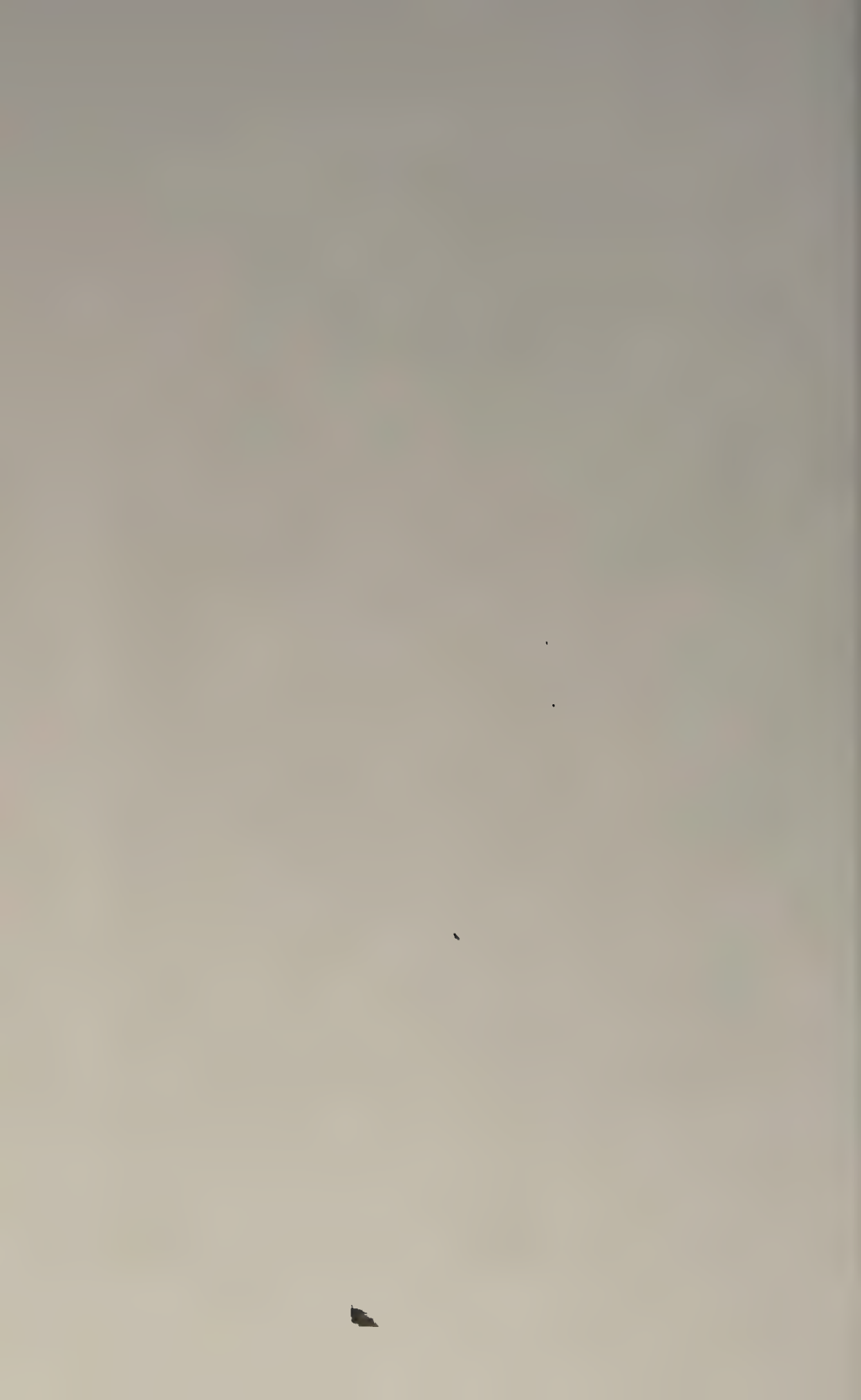
Great preparations had been made in Nashville for the arrival of the new Bishop. Very Rev. J. A. Kelly, O. P., administrator of the Diocese, repaired to St. Louis to be present at the Episcopal consecration and to accompany the Bishop to his See. The roth was fixed upon for the day of his arrival and reception in Nashville. The Cathedral was magnificently decorated for the day, altars and sanctuary were wreathed with rare evergreens, and the vestries were similarly ornamented. The Sisters teaching in the cathedral schools, as well as the ladies of the congregation, were engaged for days in tasteful inventions for beautifying the old Cathedral.

On the evening of the ninth of November Bishop Feehan arrived in Nashville, accompanied by Most Rev. P. R. Kenrick, St. Louis; Bishop Duggan, of Chicago; Father Kelly, O. P., administrator of the Diocese of Nashville, and Rev. Father Riordan and Walsh, of St. Louis; the two latter coming to the Diocese with the new Bishop and who died of yellow fever in 1878. Bishop Feehan's characteristic dislike for unnecessary display caused the withdrawal of any public demonstration of welcome. His entry, therefore, into his new See was not of a triumphal character; in fact, the elements seemed to have conspired in making everything disagreeable and disheartening.

"It had been raining several days," wrote one of the clergymen who accompanied the Bishop from St. Louis, "the fences around the old Cathedral were broken and dilapidated; everything looked gloomy—it was rain, rain, rain, for days. 'John,' said one of the Prelates to the sex-



1. Rev. J. P. Green.      2. Rev. D. D. Toomey.      3. Rev. J. A. Royer.      4. Rev. J. J. Darcy.  
 5. Rev. W. Hackett.      6. Rev. P. L. Biermann.      7. Rev. L. Cunningham.  
 8. Rev. D. McGrath.      9. Rev. I. Dittmer.      10. Rev. M. Bav.      11. Rev. S. P. McDonnell



ton on the morning of the 10th, 'does the sun ever shine here?' 'O yes, my Lord,' answered John, in dead earnest, 'it shines sometimes; it shines in summer, my Lord.'

The first visit Bishop Feehan made on the following day was to St. Mary's Orphan Asylum, about two miles from the city, and under the care of Dominican Sisters. He was accompanied by the Archbishop of St. Louis, Bishop Duggan and other reverend gentlemen. The company numbered twenty. A welcome address was read by one of the orphans, and there they spent the time in questioning and receiving answers from each little orphan. From this time forward he was the "Father of the Orphans" in his diocese.

At 3 o'clock they left and visited, the same evening, St. Cecilia's Academy. The Bishop was met at the entrance by all the Sisters and conducted to the Academy hall, where the pupils were assembled to greet him; there the distinguished audience listened to an appropriate address to the new Bishop, delivered by one of the young ladies, in the name of the St. Cecilia's Academy, and the Bishop expressed himself as highly delighted with the reception accorded him.

The second day after Bishop Feehan's arrival in his Diocese, Sunday, witnessed the grand reception in the Cathedral that would have taken place on the morning of the 10th had he not entered the city unexpectedly. At 9 o'clock the Societies in regalia were in their appointed place in the Cathedral—the St. Joseph's Total Abstinence Society, the St. Aloysius Young Men's Society and the members of St. Mary's Orphan Association. All these Societies made addresses in turn, to each of which the Bishop responded in the kindest tones of appreciation.

A melancholy scene was presented to Bishop Feehan on his arrival in Nashville, and it can be hardly overdrawn. His Diocese had been the highway of both armies, and the theatre of some of the bloodiest battles of the late war. Fort Donelson on the Cumberland, Fort Henry on the Tennessee, Shiloh, Franklin, Stone River, Lookout Mountain, Mission Ridge, Chattanooga and Nashville, all historic ground—turning points in the destinies of the contending armies, who spread ruin and desolation through the whole State, which meant the Diocese of Nashville. The war had just closed, the clouds of smoke, that denoted its presence as well as its violence, had scarcely cleared away before the sunshine of returning peace, and the Diocese "unreconstructed," when the Bishop arrived in Nashville. The city was in a most deplorable condition, morally and financially, and the Church's interests had suffered from so many causes that their recovery demanded almost superhuman efforts. Every mission in the Diocese had the same sad story, and presented the same picture that Nashville did—debts and demoralization.



The Bishop set himself to the work with his resolute gentleness and patience to clear away the debris and rebuild more solidly on the old site. He threw himself into the work with a vigor that deserved the signal success with which it was crowned.

There were only three secular priests in the whole State of Tennessee, and many students for the priesthood were received into the Diocese, and soon a large number of zealous young priests were earnest in the work of gaining and saving souls.

No one heard Bishop Feehan complain or bemoan his appointment to a Diocese that offered such an unfavorable field. He did what was possible for each mission, and was silent—he invited and attracted to the Diocese a number of priests who were drawn thither by its wants and the personal character of its Bishop.

Not many months passed before it was observed that the Bishop seemed to have stamped and sealed with his own character the priests of his Diocese. This was proven afterwards by the number who died of yellow fever in the plague times in Memphis and elsewhere in the Diocese.

By his untiring efforts and constant attendance to duty, he brought the people to the sacraments; he instructed and prepared the children for first communion and confirmation, and by his business talent won the confidence of the community.

He improved the Cathedral and the surroundings. He found St. Cecilia's heavily involved in debt, but so excellent was his management that he soon had it entirely free from financial embarrassment of any kind, with a magnificent addition erected side by side with the old building, and overshadowing it in importance, with an excellent reputation established throughout the South, and with money in its coffers.

It was at this time that the Sisters of Mercy came to Nashville and opened St. Bernard's Academy. They first taught in the building opposite the Cathedral, now occupied by the Standard Club, but in 1869 purchased the spacious residence of ex-Governor Brown, fronting the Capitol. They have now here one of the finest educational establishments in the South, and from it many of the most talented and fairest women of the "Athens of the South" have graduated.

Before the purchase of the present convent by the Sisters the palatial mansion was occupied by the Governors of the State of Tennessee. In it Andrew Johnson lived in his halcyon days, and thousands of associations are around it. Yet, it is remarkable that it is now in the possession of the Catholic Church, while over the main entrance the word "Mercy," in golden letters, faces the figure of Justice that adorns the great doorway of the Capitol building opposite. St. Bernard's is a credit to the Bishop's foresight.

In connection with it, preparatory schools were established in North and East Nashville. Another important acquisition was the cemetery on the Lebanon pike, just this side of Mt. Olivet. It is a standing credit to the man who selected it. He extended the church into Edgefield, East Nashville, where there was a small church called St. John's, located on what was called the Gallatin Pike, between Fifth and Sixth streets. This had fallen into decay during the war but it was reconstructed and made a commodious church.

In August, 1866, the cholera made its appearance in Nashville. During the ravages of this epidemic Bishop Feehan labored unceasingly to console the sick and the dying.

The yellow fever visited the Diocese three times in rapid succession and spread death and desolation in every quarter along the Mississippi. The brave priests stood at their posts until stricken down. Their places were quickly taken by others equally as ready to sacrifice their lives. Thirty-three fell martyrs to their sacred calling during this terrible epidemic. The loss of so many noble sons was indeed a crushing blow to the good Bishop, but with his usual fortitude and zeal he hastened to fill up the vacancies.

The most notable services of Bishop Feehan in rebuilding was not confined to Nashville. What he did for this city is only an earnest of the work performed in every town in the State. He had arrived at the point where he could realize his office as Bishop of Tennessee. He visited every point where Catholicism had found a foothold or there might likely be a welcome accorded it, and he devoted his energies to counseling, encouraging and organizing the work. Chatanooga, Memphis, Knoxville bear testimony of his indefatigable labors for the congregations of those cities.

"He carried to his labors," said one of his devoted priests, "not only an indefatigable ability to work, but a brilliancy of thought, a modesty of demeanor, a ripeness of experience, and an abounding piety that won him friends on every hand and inspired all with whom he came in contact with a devotion and love for God, such as it is seldom given to earthly ministers to accomplish. And when he assumed his priestly robes and appeared before the congregation at the altar, he was so transfigured by his consciousness of the sacred office, that they who saw could not help but worship. The effect of such a character was seen on every hand. A reviving and strengthening spirit pervaded the State, and it may be truly said of Bishop Feehan, he gave dignity and prestige to Catholicism in Tennessee." As an instance of his equanimity under all circumstances, the following fact is told by the present Vicar General of the Diocese of Nashville: "Years ago he accompanied me to the

Bear Spring furnace settlement, in Stewart county. We left the train at Erin on the L. & N. R. R., and traveled in a buggy about eighteen miles to the furnace ground. Next morning the Bishop, after hearing confessions, said Mass and gave Confirmation. The house in which services were held was one of those box houses of one room and part of the upstairs 'boarded.' The other part had no flooring, so that the Bishop's tall figure, as he extended his arms and moved about while preaching, sent the mitre literally between the joists, putting it in anything but a dignified position on his head and adding to the growing wonder of the gaping natives, who felt puzzled to understand a priest's vestments but a bishop with such a hat simply took their breath away. When everything was over the Bishop and myself went to get something to eat in the little alcove or elbow that held the stove. There was literally not even a morsel of bread on the table. The lady of the house looked puzzled and mortified. She was the non-Catholic wife of a good Irishman. On a later visit I learned the cause. The good lady was accustomed to get breakfast early for the furnace hands, so on this occasion she got everything ready and prepared enough for the Bishop and me. That part of the crowd who could not get near enough to see the ceremonies did not feel like being idle, so it devoured all the eatables in the house. We rode back eighteen miles without a morsel, and reached the station about 6 P. M. There, as we alighted, the Bishop was accosted in terms of friendly welcome by a Nashville politician who had been electioneering among the people in that section of the State. To look on, you would imagine Bishop Feehan had just risen from dinner in spite of the hunger and heat of the day. 'Now, my young man,' he said, turning to me, as the gentleman went away, 'you see what that man will submit to in his efforts to gain votes that will ensure him office, at most, but a few years; what a lesson for ourselves.' I was too hungry and weak to talk in 'moralizing' just then, but I could not help being impressed by the Bishop's undisturbed equanimity."

The order of the Catholic Knights of America owe their origin to Bishop Feehan. Nashville Catholics asked the Bishop's opinion about a society that many were proposing to organize in Nashville and other cities of the South, and the propriety of Catholics undertaking to form a society of the kind that was contemplated. The Bishop, after looking over the constitution and by-laws of the proposed society, which was to be composed of Catholic laymen, said: "I most cordially approve your object. You have the material; go ahead, and I assure you that I will give you all my support." The Bishop's encouragement, like seed cast into fertile ground, took root. The society was organized; it grew, it flourished, and now the Catholic Knights of America is one of the most successful organizations among the Catholic laity in the United States.

In 1866 Bishop Feehan attended and participated in the proceedings of the Second Plenary Council of Baltimore, and he took an active part in the Ecumenical Council of the Vatican.

The Diocese of Chicago by a decree of the Holy See, September 10, 1880, was elevated to the rank of an Archdiocese, and Bishop Feehan, of Nashville, was appointed the first Archbishop. When the news reached Chicago, there was a universal expression of satisfaction among the clergy and laity of the new Metropolitan See, and though all mourned the death of Bishop Foley, they rejoiced at seeing one chosen to fill the vacancy who was no stranger to the clergy, many of whom knew him personally while he lived in St. Louis, and were filled with admiration at the successful Administration of the Diocese of Nashville. His deeds of heroism during the plague periods, and his eminent services in behalf of the Orphans had caused his name to be known throughout the country, and earned for him the esteem of civilized nations. The Catholic people rejoiced at having Bishop Feehan come to govern them, as he was an honor to the Church in America, and adorned the episcopacy by his learning, experience, piety and zeal.

November 25th was the day designated for the arrival of the Archbishop in Chicago, and it was the occasion of a grand outpouring of popular manifestations of welcome to his Grace. Committees of the Clergy and deputations of the Laity met him on his approach to his Archiepiscopal See, and extended such cordial greetings that he was deeply touched by their evidences of loyalty and respect. Thousands of Catholics of the many nationalities that go to make the Church so cosmopolitan in Chicago, received him with tokens of delight, and lined the streets of the city, from the depot to his residence on the North Side—the same in which Bishop Foley lived and died.

On Sunday, November 28th, Archbishop Feehan was installed in the Cathedral of the Holy Name, in the presence of an immense congregation, with elaborate and impressive ceremonies. At 10 o'clock A. M. the procession of the clergy of the new Archdiocese, which had formed in the Sacristy, passed out at the Superior street entrance, and was received at the main door of the Cathedral by the Very Rev. Dr. McMullen, who, as Administrator since the death of Bishop Foley, delivered the Cathedral and the Diocese to the Archbishop. When the clergy had taken their places inside the sanctuary, the Papal Brief was read, appointing the Most Rev. P. A. Feehan Archbishop of Chicago, after which the clergy approached and kissed the Archiepiscopal ring in token of their allegiance, affection and obedience to their new Superior. Pontifical High Mass was then celebrated by the Right Rev. Bishop Dwenger, of the Diocese of Fort Wayne. After the Gospel Archbishop



Feehan ascended the pulpit and read as his text the following versicles: Matthew xiii, 31, 32—"Another parable he proposed unto them, saying, the kingdom of heaven is like a grain of mustard seed, which a man took, and sowed in his field; which is the least indeed of all seeds: but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof."

The discourse that followed was simple and earnest, full of deep conviction and characterized by a straightforwardness of faith that visibly impressed the large audience. Archbishop Feehan's first official acts were to appoint Very Rev. Dr. McMullen Vicar General of the Archdiocese, and Father D. J. Riordan his chancellor and secretary. He found that although Bishop Foley had made herculean efforts to replace the loss to the Church in Chicago occasioned by the great fire of 1871, still there was much to be done and the extraordinary growth of the city required additional church-room, charitable institutions, more schools and educational establishments of a higher order. He received the pallium, the insignia of his archiepiscopal office January, 1881.

Archbishop Feehan's great knowledge of church discipline, the details of its management and value, and easy command of ecclesiastical power were the means by which he commenced the administration of his new charge. He found that the Archdiocese comprised eighteen counties in the northern part of the State, in which there were 194 churches, attended by 204 priests. To continue the good work was his aim, and his experienced hand was immediately felt in directing the several interests of the Archdiocese, and priests and people were made to understand that his administration would be conservative, tempered with wisdom, charity, and the maintenance of the Church's discipline in all its vigor and entirety. In May, 1881, Archbishop Feehan experienced the first parting of those faithful priests of the Diocese of Chicago, who for many years rendered eminent services to the Church, and whose names are numbered among the pioneer priests of the Church in Chicago. On Sunday, May 8, 1881, the Holy Father, Leo XIII., ratified the creation of the new Diocese of Davenport, Iowa, and confirmed the nomination of Very Rev. John McMullen, D. D., its first Bishop. The ceremony of consecration took place in the Cathedral of the Holy Name, July 25, his Grace, Archbishop Feehan, being the celebrant of the Mass and consecrator. In 1881, Archbishop Feehan appointed the Rev. P. J. Conway Vicar General of the Diocese, and rector of the Cathedral of the Holy Name. February 21, 1883, Father St. Cyr, who for many years had been chaplain of the Sisters of St. Joseph, Carondelet, passed away, crowned with merits. On September 16, 1883, Rev. Patrick W. Riordan was consecrated Bishop Coadjutor with the title of succession of the Most Rev. Archbishop Alamaney, of San Francisco.

In 1883 Archbishop Feehan was summoned to Rome with the other Archbishops of the United States to formulate the scheme of the third Plenary Council of Baltimore. Before his departure the priests of the Archdiocese presented him with a purse of \$10,000, and on his return to the city, February 1884, one of the greatest ovations ever offered to a devoted shepherd awaited him. Upon his arrival in Chicago, all the clergy of the Archdiocese, the Mayor and Common Council, the principal Catholic citizens, and over 30,000 men, forming a procession over five miles in length, met him on his entry into the city, and escorted him to his residence amid the cheers and blessings of 100,000 people who lined the streets along which the procession marched. The great financial interests of the Archdiocese received Archbishop Feehan's indefatigable attention. All the eleemosynary institutions have received his generous support and are still his most anxious care.

Homes for the aged, hospitals for the sick, houses of providence for young women, orphan asylums and foundlings' homes attest this, and his wise transfer of the Catholic Industrial School for boys to a farm on the Desplaines river, twenty miles away from the city, has been universally commended. In 1864 Archbishop Feehan attended the third Plenary Council of Baltimore, accompanied by Very Rev. P. J. Conway, V. G., and Rev. John Waldron, pastor of St. John's Church. On July 1, 1887, another worthy priest, whose name for a quarter of a century had been a household word on account of his zeal and christian charity among the Catholics of Chicago, Rev. John Waldron, passed to his reward.

The first synod of the Archdiocese of Chicago was held Tuesday, December 13th, 1887, in the Cathedral of the Holy Name, and was attended by all the pastors of the Archdiocese. The chief purpose of the synod was the promulgation of the decrees of the Third Plenary Council. After Pontifical High Mass, celebrated by Archbishop Feehan, assisted by Revs. Thomas Burke and Ferd. Kalvelage, as deacons of honor, Revs. A. L. Bergeron as deacon and J. M. Cartan as sub-deacon, and Rev. M. J. Fitzsimmons as master of ceremonies, the synod convened for deliberation. The following were the officers of the synod at which His Grace the Archbishop presided: Very Rev. Vicar General P. J. Conway, promoter; Rev. M. J. Fitzsimmons, secretary; Revs. E. J. Dunne and T. F. Galligan, procurators, Revs. T. F. Galligan and W. De la Porte, lectors, and Rev. P. J. Agnew, master of ceremonies. At the morning session, the promulgation of the decrees of the Third Plenary Council was commenced with and was concluded at the afternoon session. The following reverend gentlemen were appointed as consultants of the Archbishops: Very Rev. P. J. Conway, of the Cathedral; Rev. Thomas Burke, of St. Columbkil's Church; Rev. Ferd. Kalvelage, of

St. Francis' Church; Rev. Jos. Molitor, of St. Wenceslaus' Church; Rev. J. Mangan, of St. Mary's Church, Joliet, and Rev. J. Mackin, of Immaculate Conception Church, Elgin. The question of permanent rectors was also considered, and the following pastors were declared irremovable except for cause: Rev. T. F. Galligan, of St. Patrick's; Rev. D. M. J. Dowling, of St. Bridget's; Rev. Thomas Burke, of St. Columbkil's; Rev. Hugh McGuire, of St. James'; Rev. P. Fischer, of St. Anthony of Padua; Rev. J. J. Flaherty, of St. James', Rockford; Rev. J. Mackin, of St. Mary's, Elgin; Rev. E. W. Gavin, of Immaculate Conception, Waukegan; Rev. C. Kalvelage, of St. Joseph's, Freeport; and Very Rev. M. Donahoe, of St. Mary's, Evanston. An important board, whose duty it will be to examine candidates for ordination, was also appointed, consisting of the Revs. T. J. Butler, D. D., T. Cashman, M. J. Dorney, J. Mackin, T. P. Hodnett, H. McGuire, W. De la Porte and C. Venn. Boards of school examiners for the different divisions of the city and of the country districts were selected as follows: North Side—Revs. P. J. Butler, J. Ebert, C. M. and P. O'Brien. South Side—T. J. Butler, D. D., H. McGuire and E. J. Dunne. West Side—T. P. Hodnett, T. F. Galligan and F. S. Henneberry. German city schools—Revs. P. Fischer, A. J. Thiele and Barth. Bohemian and Polish schools—Rev. V. Barzynski, F. Bobal, and A. Tarasicwic. For outside schools—Rev. J. J. McGovern, D. D., Lockport; Rev. T. F. Mangan, Joliet; Rev. J. E. Hogan, Lemont; Rev. J. J. Flaherty, Rockford; Rev. J. Mackin, Elgin; Rev. E. W. Gavin, Waukegan; Rev. C. Schnücker, Aurora; Rev. C. Kalvelage, Freeport; Rev. P. Beaudoin, Bourbonnais Grove; Rev. P. Paradis, Kankakee; Rev. A. L. Bergeron, Chicago; Rev. W. Netstraeter, Wilmette; Rev. J. Wiederhold, Winfield, and Rev. A. Wenker, Naperville. The following were appointed Rural Deans, one for each district: Very Revs. M. Donahoe, P. Beaudoin, T. F. Mangan and A. J. Murphy. Rev. E. J. Dunne, of All Saints Church, was appointed Procurator Fiscalis, and Rev. P. J. Butler, Defensor Matrimonii.

In 1887 Archbishop Feehan purchased property for a Catholic Cemetery for the Catholic Parishes of the South Side, and dedicated it under the title of Mount Olivet Cemetery.

September 27, 1887, His Eminence, Cardinal Gibbons, visited Chicago and received an enthusiastic welcome from Archbishop Feehan and his clergy.

October 28, 1887, he consecrated the Right Rev. Maurice Burke, of St. Mary's, Joliet, Ill., Bishop, who had been appointed to the new See of Cheyenne by the Holy See:

July 1, 1888, Archbishop Feehan closed the eyes in death of his beloved and faithful Vicar General, Father Conway; and on September





1. Rev. J. Barzynski, C. R.
2. Rev. P. Halbmaier.
3. Rev. A. Troistorf, C. SS. R.
4. Rev. F. Gordon, C. R.
5. Rev. A. Asmuth, C. M.
6. Rev. T. Szykowski, C. R.
7. Rev. A. Herz, C. SS. R.
8. Rev. C. Skory, C. R.
9. Rev. J. Haller, C. R.
10. Rev. P. V. Judge, C. M.
11. Rev. J. Kaprzhyski, C. R.





25, 1889, Rev. Joseph P. Roles, Pastor of St. Mary's Church, was called to his eternal account after twenty-five years of successful labors in the Diocese of Chicago.

In 1890 Archbishop Feehan appointed Rev. D. M. J. Dowling, Pastor of St. Bridget's Church, Vicar General of the Archdiocese.

The evidences of Archbishop Feehan's enthusiastic zeal in the cause of religious education are seen in the educational institutions established during his administration: St. Patrick's Academy, the Josephinum, the De La Salle Institute; the large number of Parochial schools in the city; St. Viateur's College, at Bourbonnais; the Loretto Academy, Joliet; St. Francis' Academy, Joliet, and numerous other institutions.

Archbishop Feehan has been unceasing in his good work since his arrival in Chicago. In nine years, from January 1, 1881, to December 31, 1890, he has regularly visited his Archdiocese, traveled by railroads and wagon roads wherever his services were needed, and thus it is that at the close of a decade and the tenth anniversary of his arrival in Chicago, he has confirmed over 100,000 persons; has ordained 175 priests, and he has laid the corner-stones of sixty churches, dedicated seventy-two, and has invariably seconded the labors of his priests in all their undertakings.

His prudent, conservative policy in the management of his Diocese, his gentle but firm impress of character, his goodness of heart, endears him to his priests, and has gained for him the love of his people of the Archdiocese, and the esteem of all good citizens. As metropolitan, Archbishop Feehan has the whole State of Illinois, with its million Catholics, under his supervision.

## PROVINCE OF CHICAGO.

*Comprising the Archdiocese of Chicago, Ill.; the Diocese of Alton, Ill.;  
Belleville, Ill.; Peoria, Ill.*

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The following are the names of the Suffragan Bishops—Right Rev. JOHN LANCASTER SPALDING Bishop of Peoria; Right Rev. JAMES RYAN, Bishop of Alton; Right Rev. JOSEPH JANSSENS, Bishop of Belleville.

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### ARCHDIOCESE OF CHICAGO.

ESTABLISHED IN 1844, AND CREATED AN ARCHBISHOPRIC IN 1880.

*Comprises Illinois north of the south line of Whiteside, Lee, De Kalb, Grundy, and Kankakee Counties.*

THE ARCHDIOCESE OF CHICAGO AT THE CLOSE OF 1890, THE 25TH ANNIVERSARY OF ARCHBISHOP FEEHAN'S CONSECRATION AND THE DECENNIAL OF HIS ARRIVAL IN CHICAGO.

*Present Archbishop*—Mt. Rev. PATRICK A. FEEHAN, D.D., cons. Bishop of Nashville Nov. 1, 1865; promoted to Chicago Sept. 10, 1880.

*Former Bishops*—Rt. Rev. WM. QUARTER, D.D., cons. March 10, 1844; d. April 10, 1845. Rt. Rev. JAMES O. VAN DE VELDE, D.D., cons. Feb. 11, 1849; translated to Natches in 1853; d. 1855. Rt. Rev. ANTHONY O'REGAN, D.D., third Bishop, cons. July 25, 1851; translated to Dora in 1858; d. 1865. Rt. Rev. JAMES DUGGAN, D.D., cons. Bishop of Antigonish, and Coadjutor to the Archbishop of St. Louis May 3, 1857; translated to Chicago Jan. 21, 1859; removed in 1870 on account of infirm health. Rt. Rev. THOMAS FOLEY, D.D., Coadjutor-Bishop and Administrator of the Diocese, cons. Bishop of Pergamus Feb. 27, 1870; d. Feb. 19, 1879.

*Vicar General*—Very Rev. D. M. J. DOWLING, res. 2928 Archer ave.

*Chancellor and Secretary*—Rev. P. J. MULDOON.

*Irremovable Rectors*—Very Rev. D. M. J. DOWLING, V. G., St. Bridget's; Rev. THOMAS BURKE, St. Columbkille's; Rev. THOMAS F. GALLIGAN, St. Patrick's; Rev. PETER FISCHER, St. Anthony's; Rev. HUGH MCGUIRE, St. James'; Rev. J. J. FLAHERTY, St. James, Rockford; Rev. J. MACKIN, Elgin; Rev. C. KALVELAGE, Freeport; Rev. EDWARD GAVIN, Waukegan; Very Rev. MICHAEL DONOHUE, Evanston.

*Rural Deans*—Very Rev. P. BEAUDOIN, C.S.V., Bourbonnais; Very Rev. M. DONOHUE, Evanston; Very Rev. T. F. MANGAN, Joliet.

*Archbishop's Council*—Revs. THOMAS BURKE, F. KALVELAGE, T. F. MANGAN, JOSEPH MOLITOR and J. MACKIN.

*Procurator Fiscalis*—Rev. E. J. DUNNE.

*Defensor Matrimonii*—Rev. P. J. BUTLER.

## CHURCHES AND CLERGY.

## CITY OF CHICAGO.

- Cathedral of the Holy Name**, N. State and Superior sts. Archbishop P. A. Feehan, D. D., res. cor. North ave. and State st.; Rev. M. J. Fitzsimmons, rector; Rev. P. J. Muldoon, chancellor; Reva. F. N. Perry, J. M. Scanlan, N. J. Mooney, J. P. Dore and P. A. McLoughlin; res. 811 Superior st.
- St. Adalbert's** (Polish), W. 17th and Paulina sts., res. 718 W. 17th st., Revs. J. Radziejewski, Victor Zaleski and Francis Schickowski.
- St. Agnes'**, Brighton Park, Rev. J. Hemlock.
- All Saints**, 25th pl., cor. Wallace st., res. 2643 Wallace st., Rev. E. J. Dunne, pastor; Revs. P. Guilfoyle and Alex. McGavick.
- St. Aloysius'** (German), Thompson and Davis sts., res. 788 Davis st., Reva. A. J. Thiele, Geo. Blatter and Francis Burelbach.
- St. Alphonsus'** (German), Southport ave., res. 931 Wellington st., Rev. John H. Schagemann, C.S.S.R., superior and rector; Revs. Maximus Leimgruber, C.S.S.R., Charles Rosenbauer, C.S.S.R., and Augustine Ahlert, C.S.S.R.
- St. Ann's**, 55th st. and Wentworth ave., res. adjoining, Revs. P. M. Flannigan, Francis Reynolds and D. J. Pickham.
- Annunciation** B. V. M., Paulina st. and Waubesa ave., res. 821 N. Paulina st., Rev. Hugh O'Garra McShane, pastor; Rev. E. M. Griffin.
- St. Anthony of Padua** (German), Hanover st. and 24th pl., res. 2437 Hanover st., Reva. Peter Fischer and Peter Balzer.
- Assumption** B. V. M. (Italian), Illinois st., nr. Market, res. 64 Illinois st., Rev. S. Moretti, O.S., pastor; Rev. J. Tonial, O.S., and Rev. Thos. Morechal, O.S.
- St. Augustine's** (German), Laflin and 51st sts., Revs. Eymphorian Forstmann, O.S.F., and Paschalla Nolte, O.S.F.
- St. Bernard's**, 66th st. and Stewart ave., res. 6553 Stewart ave., Reva. Bernard P. Murray and J. J. Darcy.
- Blessed Sacrament**, 22d and Central Park ave., attended from St. Plus'.
- St. Boniface's** (German), Noble and Cornell sts., res. 78 Cornell st., Revs. Clement Venn and A. Evans.
- St. Brendan's**, 67th and Bishop sts., attended from St. Bernard's.
- St. Bridget's**, Archer ave. and Church Pl., res. 2923 Archer ave., V. Reva. D. M. J. Dowling, V. G., Rev. M. Bonfield.
- St. Casimir's** (Polish), 22nd and Little sts., Rev. F. X. Kroll.
- St. Cecilia's**, Bristol st., near Wentworth ave., res. Wentworth ave. and 45th st., Reva. E. A. Kelly, J. P. O'Reilly and T. Ryan.
- St. Charles Borromeo's**, W. 12th and Cypress sts., res. 78 Cypress st., Reva. P. D. Gill and L. J. Cunningham.
- St. Columba's**, Hegewish, attended from St. Kevin's, Cummings.
- St. Columbkille's**, N. Paulina and W. Indiana sts., res. 519 W. Indiana st., Reva. Thomas Burke, W. S. Hennessy and Rev. Denis O'Brien.
- Cragin**, attended from St. Sylvester's.
- St. Dionysius'**, Hawthorne, attended from Holy Trinity (German).
- St. Elizabeth's**, 41st and State sts., res. 4039 Wabash ave., Reva. D. J. Riordan, J. M. Dunne and Jas. McGavick.
- St. Francis of Assisium** (German), W. 12th and Newberry sts., res. 296 W. 12th st., Reva. Ferdinand Kalvelage, Dominic Konen, E. T. Goldschmidt and C. Blominski.
- St. Francis de Sales'**, Cole Hour, cor. Ewing and Luzl sts., Rev. F. M. Bay, rector.
- St. Francis Xavier's** (German), Avondale, attended from St. Joseph's (German).
- St. Gabriel's**, Wallace and 45th sts., res. 4500 Wallace st., Reva. M. J. Dorney, D. Hishen and R. Dunne.
- St. George's** (German), Wentworth ave., near 39th st., res. 3919 56th ave., Rev. J. Dettmer.
- St. Hedwig's**, res. Webster ave. and Hedwig st., Rev. Jos. Barzynski, C. M.
- St. Henry's**, High Ridge, Rev. J. Meiler.
- Holy Angels'**, Oakwood boul., res. 284 Oakwood boul., Reva. Denis A. Tighe, Wm. J. McNamee, J. T. Callaghan and J. Bulfin.
- Holy Angels'**, Hoyne ave., attended from St. Plus'.
- Holy Family**, W. 12th and May sts., res. 417 W. 12th st. (attached to St. Ignatius' College), Rev. E. A. Higgins, S. J., rector, Rev. Edwin Kelly, S. J., Rev. John D. Condon, S. J., Rev. Ferdinand J. Weinman, S. J., Rev. Const. Lagae, S. J., Rev. John L. Setters, S. J., Rev. Patrick Murphy, S. J., Rev. Henry Baschmans, S. J., Rev. Andrew O'Neill, S. J., Rev. Michael Van Agt, S. J.
- Holy Rosary**, Pullman, Reva. P. J. Tinan and W. M. Foley.
- Holy Trinity** (German), S. Lincoln and W. Taylor sts., res. 635 W. Taylor st., Reva. D. M. Thiele and Joseph W. Hauser.
- Immaculate Conception** B. V. M., N. Franklin, near Schiller st., res. 497 N. Franklin st., Reva. P. T. Butler and J. H. Crowe.
- Immaculate Conception** B. V. M. (German), Bonfield st. and Archer ave., res. 2984 Archer ave., Rev. P. L. Biernmann.
- Immaculate Conception** B. V. M. (Polish), South Chicago, Reva. M. Pyplatz and J. Witaliwickz.
- St. James'**, Wabash ave. and 30th st., res. 2924 Wabash ave., Reva. Hugh McGuire, D. Croko, S. P. McDonnell and Jas. McCann.
- St. Jarlath's**, Hermitage ave. and W. Jackson st., res. 658 W. Jackson st., Reva. Thomas F. Cashman, P. J. O'Connor and Thos. E. Cox.
- St. John's**, 18th and South Clark sts., res. 176 18th st., V. Rev. T. J. Butler, D.D., R.D. rector; Reva. A. P. Lonergan and M. O'Brien.
- St. John Nepomucene** (Bohemian), 25th st. and Portland ave., res. 426 25th st., Rev. Francis Bobal.
- St. John the Baptist** (French), Homan, nr. Bear st., res. adjoining, Rev. J. Meyel.
- St. Joseph's** (German), North Market and Hill sts., res. 839 N. Market st., Rev. Celestine Englbrecht, O.S.B. (Prior), Casimir Elsesser, O.S.B., Pancratius Friedrich, O.S.B., William Hein, O.S.B., and Macarius Schmid, O.S.B., Marianus Beyerl, O.S.B.



- St. Joseph's (French), Brighton Park, Rev. J. C. Leese.  
 St. Joseph's (Polish), 48th and Paulina sts., Rev. J. Nawrocki.  
 St. Josephat's (Polish), Southport and Belden aves., Revs. J. Lange and Joseph Malecki.  
 St. Kevin's, Cummins, Rev. Timothy Sullivan.  
 St. Lawrence's, Grand Crossing, Revs. S. Moloney and M. Sullivan.  
 St. Leo's, Auburn, Rev. F. A. L. Egan.  
 St. Louis', Pullman, Revs. T. Oulmet and J. B. Bourassa.  
 St. Luke's, Oak Park, Rev. John Waldron.  
 St. Malachy's, Walnut st. and Western ave., res. 333 Walnut st., Revs. Th. P. Hodnett, M. T. Mackin, Dennis E. McGrath and James F. Flood.  
 St. Mary's, Wabash ave. and Eldridge court, res. 543 Wabash ave., Rev. E. A. Murphy, rector;  
 Revs. J. Gillan and P. Dwyer.  
 St. Martin's (German), 56th and School sts., Rev. J. Schaefer.  
 St. Mary's (German), Riverdale, attended from St. Joseph's (German).  
 St. Mary's of Perpetual Help (Polish), Muspratt and 32d sts., res. 889 32d st., Revs. J. Zilla and F. Zulerecki.  
 St. Mathias', Bowmanville, Revs. M. E. Erz and J. Kirsch.  
 St. Mauritius', 36th st. and Hoyne ave., Rev. J. M. Genuit.  
 St. Michael's, Eugene st. and Cleveland ave., res. 234 Cleveland ave., Rev. F. Luetke, C. SS. R. (rector), Revs. H. Glisen, C. SS. R., Martin Gruener, C. SS. R., John B. Neu, C. SS. R., Adam Herz, C. SS. R., August Troisdorf, C. SS. R., and Henry Weber, C. SS. R.  
 St. Monica's (Colored), Rev. Aug. Tolton, 2261 Indiana ave.  
 Nativity of our Lord, 87th and Dashiell sts., res. adjoining, Revs. Joseph M. Cartan, J. C. McCormick and N. J. Hitchcock.  
 Notre Dame de Chicago (French), Vernon Park pl. and Sibley st., res. 15 Sibley st. Revs. Achille L. Bergeron, A. Granger and J. Therien.  
 St. Nicolas' (German), 113th Place and State st., Rev. Theodore Bonifas.  
 Our Lady of Good Counsel (Bohemian), Rev. J. F. Jedlicka, res. cor. Western ave. and Cornelia st.  
 Our Lady of Mercy, 45 Jackson st., Rev. D. S. A. Mahoney.  
 Our Lady of Mount Carmel, Wellington and Blucher sts., res. 1426 Wellington st., Revs. P. O'Brien, A. Croke and J. Finn.  
 Our Lady of Sorrows, W. Jackson and Albany sts., res. 1409 W. Jackson st., Very Rev. B. Baldi, O. S. F., Vicar General of the Order in United States; Revs. P. Simon, O. S. F., H. Crevier, O. S. F. (pastor); Revs. M. Laplace, O. S. F., McCann, O. S. F., Alexis Weyenberg, O. S. F., and J. Dourche, O. S. F.  
 St. Patrick's, Adams and Desplaines sts., res. 135 W. Adams st., Revs. Th. F. Galligan, E. O'Reilly, P. A. Sullivan, T. A. Kearns and J. J. Sullivan.  
 St. Patrick's, South Chicago, Revs. M. Van de Laar and P. J. Hickey.  
 St. Paul's (German), S. Hoyne ave. and Ambrose st., Revs. George Heldman and Joseph Diekmann.  
 St. Peter's (German), Clark and Polk sts., res. 440 S. Clark st., Rev. Maximilian Neumann, O. S. F., pastor; Revs. Paulinus Weiss, O. S. F., Seraphine Lampe, O. S. F.  
 St. Peter and Paul's (German), South Chicago, Rev. Geo. Rathz.  
 St. Philip's, Garfield Park (Central Park P. O.), res. Park ave. and W. 42d st., Rev. P. J. McDonnell.  
 St. Pius', Ashland ave. and W. 19th sts., res. 884 Ashland ave., Revs. F. S. Henneberry, W. Hackett, M. O'Sullivan and D. J. McCaffrey.  
 St. Procopius' (Bohemian), 18th and Alport sts., res. 704 Alport st., Very Rev. Nepomuc Jaeger, O. S. B., Revs. Wenceslaus Kozarnik, O. S. B., Idephonse Wittman, O. S. B., Valerian Maclovic, O. S. B., Valentine Kohlbeek, O. S. B., Procop Neuzil, O. S. B.  
 St. Rose of Lima's, Ashland ave. and 49th st., res. 4748 Ashland ave., Revs. Denis Hayes and J. J. Derrigson.  
 Sacred Heart, 19th and Johnson sts., res. 49 W. 19th st., Revs. Michael J. Corbett, S. J., Peter Tschieder, S. J., Walter Hill, S. J., F. Boudreaux, S. J., and Adrian Sweere, S. J.  
 St. Stanislaus Kostka's (Polish), Noble and Ingraham sts., res. adjoining, Very Rev. Simon Chas. Kobrynski, C. R., sup., Revs. Vincent Barzynski, C. R., rector, Vincent Mozynski, C. R., Joseph Halter, C. R., John Kasprzycki, C. R., Theophil Szykowski, C. R., Francis Gordon, C. R., L. Machdzicki, C. R., and Math. Grochowski, C. R.  
 St. Stephen's, W. Ohio and Sangamon sts., res. 185 N. Sangamon st., Revs. Dominic Egan and H. Quinn.  
 St. Sylvester's, 1167 N. California ave., Revs. P. J. Agnew and J. A. Hines.  
 St. Teresa's (German), cor. Centre and Clyde sts., Rev. Mathias W. Barth, res. 120 Centre st.  
 St. Thomas', 55th st. and Kimbark av., Hyde Park, Revs. J. J. Carroll and J. J. Jennings.  
 St. Viator's, Belmont and Crawford ave. (Irving Park P. O.), Very Rev. C. Fournier, C. S. V., Rev. G. Belanger, C. S. V.  
 St. Vincent de Paul's, Webster av. and Osgood st., res. adjoining, Rev. Felix Guedry, C. M., Patrick V. Judge, C. M., P. Byrne, C. M., and A. Asmuth, C. M.  
 Visitation, 53d and Sangamon sts., res. 146 53d st., Revs. D. F. McGuire and Thos. Feeley.  
 St. Vitus, Paulina and Van Horn sts., attended from St. Procopius by Rev. Valentine Kohlbeek, O. S. B.  
 St. Wenceslaus' (Bohemian), De Koven and Desplaines sts., res. 186 W. Taylor st., Rev. Joseph Molitor.

Washington University, D. C., Revs. J. Whalen, J. J. Melody and Thos. Finn.  
 Priests absent with leave: Revs. C. Becher, D. Lyons, M. Moczysgemba, E. A. Gray, J. J. Greene, J. Dunne and Dr. J. Gavin.

## CHAPELS.

- Chapel of St. John of God, Alexian Hospital, Rev. J. Deiters.  
 Chapel of the Mercy Hospital, attended from St. Peter's.  
 Chapel of St. Joseph's Hospital, attended from St. Vincent de Paul's.  
 Chapel of St. Joseph's Orphan Asylum, attended from Holy Angels'.

Chapel of St. Joseph's Providence Orphan Asylum, attended from St. Viateur's.  
 Chapel of the Academy of the Sacred Heart, W. Taylor st., attended from St. Ignatius' College.  
 Chapel of the Sacred Heart Academy, 197 N. State st., attended from the Cathedral.  
 Chapel of St. Francis Xavier's Academy, attended from St. James'.  
 Chapel of St. Agatha's Academy, attended from Holy Angels'.  
 Chapel of Industrial School, 49th st. and Indiana ave., attended from St. Cecilia's.  
 Chapel of Josephinum Academy, attended from St. Aloysius'.  
 Chapel of St. Patrick's Academy, attended from St. Malachy's.  
 Chapel of the Little Sisters of the Poor, W. Harrison and Troop sts., attended from St. Ignatius' College.  
 Chapel of the House of the Good Shepherd, attended from St. Joseph's.  
 Chapel of St. Joseph's Home, attended from St. Ignatius' College.  
 Chapel of Infant Asylum and Maternity Hospital, Superior st. and La Salle ave., attended from the Cathedral.  
 Chapel of the Little Sisters of the Poor, Fullerton and Sheffield aves., attended from Our Lady of Mount Carmel.  
 Chapel at St. Francis House of Providence, N. Market st., attended from St. Joseph's.  
 Chapel of SS. Benedict and Scholastica, attended from St. Joseph's.  
 Chapel of the Sisters of Charity B.V.M., 210 Maxwell st., attended from St. Ignatius' College.  
 Chapel of the Sisters of the Poor Handmaids of Jesus Christ, 312 Hudson ave., attended from St. Michael's.  
 Chapel of the Sisters of the Poor Handmaids of Jesus Christ, 52 Newberry st., attended from St. Francis'.  
 Small Pox City Hospital, under the care of the Sisters of the Poor Handmaids of Jesus Christ, attended from St. Paul's.  
 Chapel of the Sisters of the Poor Handmaids of Jesus Christ, 50th and Laflin sts., attended from St. Augustine's.  
 Chapel of the Sisters of the Poor Handmaids of Jesus Christ, at St. Elizabeth's Hospital, attended from St. Aloysius'.  
 Chapel of the Servite Sisters of Mercy, 1296 W. Van Buren st., attended from the Church of the Seven Dolors.  
 Chapel of St. Elizabeth, St. Elizabeth's Hospital, attended from St. Aloysius'.  
 Chapel of the German Orphan Asylum, Rose Hill (Havelock P. O.), Rev. A. Royer.  
 Home for Incurables, Varsity st., attended from Mt. Carmel.  
 House of Correction, attended from St. Plus'.  
 County Hospital, attended from St. Jarlath's.  
 Cook County Infirmary and Insane Asylum, Jefferson, attended from St. Viateur's.  
 Marine Hospital, attended from Mt. Carmel.  
 Chapel of St. Mary's Training School, Feehanville, Rev. John Walsh.

## OUTSIDE OF THE CITY OF CHICAGO.

Albany, Whiteside Co., attended from Immaculate Conception B. V. M., Fulton.  
 Amboy, Lee Co., St. Patrick's, Rev. J. A. Coughlin.  
 Apple River, Jo Davies Co., St. Joseph's, Rev. J. E. Shannahan.  
 Ashton, Lee Co., attended from St. Patrick's, Dixon.  
 Aurora, Kane Co., St. Mary's, Revs. T. F. Leyden, Patrick Scanlan.  
 St. Nicholas' (German), Revs. C. Schnickel, and Joseph Rempe.  
 Sacred Heart (French), Rev. Jas. Côté.  
 Annunciation B. V. M. (German), Rev. H. Bangen.  
 Austin, Cook Co., St. Catherine of Siena, Rev. L. Campbell.  
 Barrington, Lake Co., St. Ann's, attended from St. Mary's, Woodstock.  
 Batavia, Kane Co., Holy Cross, Rev. D. Spelman.  
 Belvidere, Boone Co., St. James', Revs. P. McGuire and Thos. Smith.  
 Blackburn, Kane Co., St. Gall's, attended from St. Charles.  
 Blue Island, Cook Co., St. Benedict's, Rev. Bruno Rias, O. S. B.  
 Bourbonnais Grove, Kankakee Co., Maternity B. V. M., V. Rev. P. Beaudoin, C. S. V., R. D.  
 Braidwood, Will Co., Immaculate Conception B. V. M., Rev. J. J. Bennett.  
 Bristol, Kendall Co., St. Patrick's, attended from St. John the Baptist's, Somonauk.  
 Buffalo Grove, Lake Co., Immaculate Conception B. V. M., Rev. W. Goebbels.  
 Coal City, Grundy Co., Assumption, Rev. P. A. De Paradis, D. D.  
 Coffey's Corners, attended from Fulton.  
 Crystal Lake, McHenry Co., St. Thomas', attended from St. Mary's, Woodstock.  
 De Kalb, De Kalb Co., St. Mary's, Rev. L. Lightner, D. D.  
 Desplaines, attended from St. Mary's Training School, Feehanville, Rev. John Walsh.  
 Dixon, Lee Co., St. Patrick's, Revs. J. Treacy, Francis Lynde and M. Dineen.  
 Durand, Winnebago Co., Immaculate Conception, attended from Pecatonica.  
 East Dubuque, Jo Davies Co., St. Mary's, Rev. J. F. Berubé.  
 Elgin, Kane Co., Immaculate Conception B. V. M., Rev. J. Mackin.  
 St. Joseph's (German), Rev. B. Westarp, res. 4 Centre st.  
 Elizabeth, Jo Davies Co., Our Lady of Sorrows, Rev. F. J. Rittershoff.  
 Elmhurst, Du Page Co., Immaculate Conception, Rev. L. Moczygemba.  
 Essex, Kankakee Co., St. Lawrence O'Toole's, Rev. Thos. Quirkley.  
 Evanston, Cook Co., St. Mary's, V. Rev. M. Donahoe, B. D., and Rev. P. C. Conway.  
 South Evanston, St. Nicholas' (German), Rev. O. Groenebaum.  
 Fox Lake, McHenry Co., St. Mary's of the Lake, attended from St. Patrick's, McHenry.  
 Freeport, Stephenson Co., St. Mary's, Rev. W. Horan.  
 St. Joseph's (German), Rev. C. Kalvelage.  
 Chapel at St. Francis' Hospital, attended from St. Joseph's.  
 Fremont Centre, Lake Co., St. James', Rev. J. Rohde.  
 Fulton, Whiteside Co., Immaculate Conception B. V. M., Rev. Maurice Stack.  
 Galena, Jo Davies Co., St. Michael's, Rev. C. O'Callaghan, D. D.  
 St. Mary's (German), Rev. Wm. Bally.

Gilbert Station, Kane Co., St. Mary's, attended from St. Mary's, Huntley Grove.  
 Glenwood, attended from —  
 Gooding's Grove, Will Co., St. Matthias', attended from St. Joseph's Benedictine Priory.  
 Hampshire, Kane Co., St. Charles, Rev. C. J. Huth.  
 Hanover, Jo Daviess Co., Holy Face, attended from Elizabeth.  
 Harmon, Lee Co., St. Flannan's, attended from St. Patrick's, Dixon.  
 Hartland, McHenry Co., St. Patrick's, Rev. J. Gallagher.  
 Harvard, McHenry Co., St. Joseph's, Rev. J. E. Hogan.  
 Highland Park, Lake Co., Immaculate Conception, attended from St. Joseph's, Waukegan.  
 Huntley Grove, McHenry Co., St. Mary's, Rev. P. J. Gormley.  
 Irish Grove, Stephenson Co., St. Patrick's (Davis P. O.), attended from Pecatonica.  
 Irwin Station, Kankakee Co., St. James', Rev. J. Levasseur.  
 Johnsburg, McHenry Co., St. John the Baptist's (German), Rev. H. Mehring.  
 Joliet, Will Co., St. Patrick's, Rev. P. W. Dunne.  
 St. Mary's, Revs. T. F. Mangan and Jos. P. Greene.  
 St. John the Baptist's (German), Rev. Cyprian Bauscheld, C.S.F., rector; Revs. Damian Koziolek, O.S.F., Stephen Scholz, O.S.F., Daniel Finkenhoefer, O.S.F., Maternus Puctz, O.S.F.  
 Sacred Heart, Revs. C. P. Foster and J. J. Morrissey.  
 Chapel of the Sisters of St. Francis, attended from St. John the Baptist's.  
 Chapel of St. Joseph's Hospital, attended from St. John the Baptist's.  
 Penitentiary, attended from St. John the Baptist's.  
 Kankakee, Kankakee Co. (French), St. Rose's, Rev. P. Paradis.  
 Immaculate Conception B. V. M. (German), Rev. J. Beipeke.  
 Kingston, DeKalb Co., attended from St. Charles', Hampshire.  
 Kinsman, Grundy Co., Sacred Heart, Rev. M. A. Bruton.  
 Lagrange, Cook Co., Rev. J. M. Hagan.  
 Lake Forest, Lake Co., St. Mary's, Revs. J. Aylward, J. C. Madden.  
 St. Patrick's, attended from St. Mary's.  
 Lee Station, Lee Co., attended from Rochelle.  
 Lemont, Cook Co., St. Patrick's, Rev. H. Smythc.  
 St. Alphonsus' (German), Rev. F. A. Nixt.  
 St. Cyrilus and Methodius (Polish), Rev. C. Kozlowski.  
 Lena, Stephenson Co., St. Joseph's, Rev. M. Orth.  
 Libertyville, Lake Co., Rev. E. Weber.  
 Lockport, Will Co., St. Denis', Rev. J. J. McGovern, D.D.  
 St. Joseph's (German), Rev. Aemilian Wendel, O.S.B.  
 Lyons, Cook Co., St. Mary's, Rev. Thos. Burke.  
 McHenry, McHenry Co., St. Patrick's, Rev. P. M. O'Neill.  
 Manteno, Kankakee Co., St. Joseph's, Rev. F. Chouinard, C.S.V.  
 Maple Park, Kane Co., St. Mary's, Rev. Rich. McGuire.  
 Marengo, McHenry Co., St. Patrick's, attended from St. James' Belvidere.  
 Maytown (Amboy P.O.), Lee Co., St. Patrick's, Rev. M. Luby.  
 St. Mary's, attended from St. Mary's, Sublette.  
 St. Michael's, attended from St. Patrick's, Maytown.  
 Menominee, Jo Daviess Co., Nativity B.V.M. (German), Rev. P. Halbmaier.  
 Milton, Du Page Co., St. Stephen's, attended from St. Michael's, Wheaton.  
 Minooka, Grundy Co., St. Mary's, Rev. J. Molony.  
 Mokena, Will Co., St. Mary's, attended from St. Joseph's Benedictine Priory.  
 Momence, Kankakee Co., St. Patrick's, Rev. George S. Kertson.  
 Morris, Grundy Co., Immaculate Conception B.V.M., Rev. Lawrence Meehan.  
 Morrison, Whiteside Co., attended from Church of the Immaculate Conception B.V.M., Fulton.  
 Naperville, Du Page Co., SS. Peter and Paul's (German), Rev. Aug. Wenker.  
 New Dublin (Lena P.O.), Stephenson Co., St. Mary's, Rev. J. Kilkenny.  
 New Strasburg, St. James', attended from St. John's, Joliet.  
 Niles Center, Cook Co., St. Peter's (German), Rev. C. Duerr.  
 Oregon, Ogle Co., St. Mary's, attended from Polo.  
 Palos, Cook Co., Church of the Sacred Heart, attended from Sag Bridge.  
 Pecatonica, Winnebago Co., St. Mary's, Rev. Thos. J. Kearney.  
 Perkins Grove, Lee Co.  
 Pilot, Kankakee Co., SS. Peter and Paul's, attended from the Immaculate Conception, Kankakee.  
 Plano, Kendall Co., St. Mary's, attended from St. John the Baptist's, Somonauk.  
 Plum River, Jo Daviess Co., attended from St. Mary's, New Dublin.  
 Polo, Ogle Co., St. Mary's, Rev. D. B. Toomey.  
 Richmond, McHenry Co., St. Joseph's, attended from St. Patrick's, McHenry.  
 Richton, Cook Co., St. James', attended from St. John the Baptist's, Joliet.  
 Rochelle, Ogle Co., St. Patrick's, Rev. A. Carr.  
 Rockford, Winnebago Co., St. James', Rev. J. J. Flaherty.  
 St. Mary's, Revs. Michael McLaughlin and Stephen Woulfe.  
 Rosecrans, Lake Co., St. Patrick's, Rev. Joseph McMahon.  
 Sag Bridge, Cook Co., St. James', Rev. J. Bollmann.  
 Sandy Hill, Lee Co., attended from Maytown.  
 Savanna, Carroll Co., St. John's, Rev. F. J. Anti.  
 Salcey Mount, Jo Daviess Co., Holy Trinity, attended from Elizabeth.  
 Seward, Winnebago Co., St. Thomas of Canterbury's, attended from Pecatonica.  
 Shannon, Carroll Co., St. Wendelin's, Rev. Anton Bueter.  
 Shields, attended from St. Mary's, Lake Forest.  
 Somonauk, De Kalb Co., St. John the Baptist, Rev. L. A. Erhard.  
 Sterling, Whiteside Co., St. Patrick's, Rev. Patrick McMahon.  
 Sacred Heart (German), Rev. H. M. Fegers.



Sublette, Lee Co., St. Mary's, Rev. Bernard J. Schlitte.  
 Summer, Will Co., attended from St. George's, Kankakee Co.  
 St. Anne's, Kankakee Co., St. Ann's, Rev. Z. S. Bernard.  
 St. Charles', Kane Co., St. Patrick's, Rev. A. Goulet, Jr.  
 St. George's, Kankakee Co., St. George's, Rev. A. L. Labrie.  
 Sycamore, De Kalb Co., St. Mary's, Rev. M. Foley.  
 Tampico, Whiteside Co., St. Mary's, Rev. A. Goulet, Sr.  
 Turner Junction, Du Page Co., St. Mary's, attended from Holy Cross, Batavia.  
 Twin Grove, Lee Co., attended from St. Michael's.  
 Verona, St. Joseph's, attended from Kinaman.  
 Vinegar Hill, Jo Daviess Co., attended from St. Michael's, Galena.  
 Virgil Centre, attended from St. Mary's, Maple Park.  
 Voio, Lake Co., St. Peter's, attended from Fremont Center.  
 Washington Heights, Cook Co., Sacred Heart of Mary, Rev. Utto Huber, O.S.B.  
 Warred, Jo Daviess Co., attended from Apple River.  
 Wauconda, Lake Co., Church of the Transfiguration, attended from St. Patrick's, McHenry.  
 Waukegan, Lake Co., Immaculate Conception B.V.M., Rev. E. W. Garvin.  
 St. Joseph's (German), Rev. C. Backus.  
 West Brooklyn, Lee Co., attended from Sublette.  
 West Maytown, Lee Co., attended from Maytown.  
 Wheaton, Du Page Co., St. Michael's, Rev. W. De la Porte.  
 Wilmette, Cook Co., St. Joseph's, Rev. W. Netstrater.  
 Wilmington, Will Co., St. Rose's, Revs. Th. F. O'Gara and J. Walsh.  
 Wilton, Will Co., St. Patrick's, attended from St. Rose's, Wilmington.  
 Winfield, Du Page Co., St. John the Baptist, Rev. J. Wiederhold.  
 Woodstock, McHenry Co., St. Mary's, Revs. James F. Clancy and D. J. Crimmins.  
 York Center, Du Page Co., St. Joseph's, attended from Elmhurst.

## ECCLESIASTICAL INSTITUTIONS.

CHICAGO. *Bohemian College for Ecclesiastical Students*, 18th and Alport sts.—Conducted by the Benedictine Fathers. Very Rev. N. Jaeger, O.S.B., pres.; 22 students.  
*St. Viateur's Normal Institute*—Scholastic and Novitiate of the clerics of St. Viateur in the United States, conducted by the clerics of St. Viateur (Irving Park P.O.). Very Rev. C. Fournier, C.S.V., supr.; Rev. G. Belanger, C.S.V. 2 Fathers, 3 Brothers, 4 Novices.  
 BOURBONNAIS GROVE. *St. Viateur's College*.—Very Rev. C. Fournier, C.S.V., supr.; Rev. M. J. Marsalle, C.S.V., pres. 6 Fathers, 26 Brothers, 21 theological students in College.

## RELIGIOUS COMMUNITIES AND CONVENTS.

CHICAGO. *Residence of the Jesuit Fathers*, 417 W. 12th st.—V. Rev. E. A. Higgins, S. J., supr. 18 Fathers, 8 Scholastics, 10 Lay Brothers.  
*Residence of the Jesuit Fathers*, 49 W. 10th st.—6 Fathers, 1 Lay Brother, Rev. M. J. Corbett, S. J.  
*House of the Fathers of the Congregation of the Mission*, St. Vincent's Church.—Revs. Felix Guedry, C.M. (supr.). Missionaries: Revs. Thos. A. Shaw, C.M., J. V. Devine, C. M. Applications for Missions should be made to Rev. Felix Guedry, C.M.; or Rev. Thos. A. Shaw, C.M.  
*Monastery of Our Lady of Sorrows*, 1406 W. Jackson st.—Servite Fathers. 23 members, 6 priests, 12 novices, 5 Lay Brothers. V. Rev. B. Baldi, O.S., Vicar General of the Order in America; Revs. P. Simoni, O.S., H. Crevier, O.S. (parish priest), M. Leplae, O.S. (Master of novices).  
 St. Procopius' Priory, 700 Alport st.—6 Benedictine Fathers and 9 Brothers. Very Rev. N. Jaeger, O.S.B., prior.  
 St. Joseph's Priory, 7 Benedictine Fathers. Rev. C. Engelbrecht, O.S.B., prior.  
*Residence of the Franciscan Fathers*, at St. Peter's Church.—3 Fathers, 3 Lay Brothers.  
*Residence of the Franciscan Fathers*, at St. Augustine's Church.—2 Fathers, 3 Lay Brothers.  
*Residence of the Redemptorist Fathers*, at St. Michael's Church.—7 Fathers.  
*Residence of the Redemptorist Fathers*, at St. Alphonsus' Church.—4 Fathers.  
*House of the Fathers of the Resurrection*, Noble and Ingraham sts.—10 Fathers, 5 Brothers.  
*House of the Clerics of St. Viateur*, 79 Sedgwick st.—9 Brothers. Bro. Joseph Dandurand, C.S.V., supr.  
*House of the Clerics of St. Viateur*, Irving Park P. O.—Very Rev. C. Fournier, C.S.V. 8 members.  
*House of the Brothers of Mary*, at St. Francis' Church.—6 Brothers.  
*House of the Brothers of Mary*, at St. Michael's Church, 312 Cleveland ave.—12 Brothers.  
*House of the Brothers of the Christian Schools*, at St. John's Church, 18th and Clark sts.  
*House of the Brothers of the Christian Schools*, 135 Desplaines st.—12 Brothers. Brother Baldwin, director.  
*House of the Brothers of the Christian Schools*, Feehanville, Cook Co.—15 Brothers. Bro. Leo, director.  
*House of the Brothers of the Holy Cross*, 185 N. Paulina st.—7 Brothers. Bro. Gabriel, director.  
*House of the Brothers of the Holy Cross*, at St. Pius' Parish.—5 Brothers. Bro. Philemon, supr.  
*Convent of the Sisters of Mercy*, 23th st. and Wabash ave.—180 Sisters connected with this convent in Archdiocese. Mother Mary Genevieve, supr.  
*Convent of the Ladies of the Sacred Heart*, Taylor and Throop sts.—62 members. Madame Spalding, supr.  
*Convent of the Ladies of the Sacred Heart*, 179 N. State st.—33 members. Madame Catherine McNamara, supr.  
*Convent of the Sisters of Mercy*, Oakley and Park aves.—32 Sisters and 16 Novices. Mother Catherine, supr.  
*Convent of the Sisters of Mercy*, Belmont ave.—9 Sisters. Mother Bernard, supr.  
*Convent of the Sisters of Charity*, 141 W. Adams st.—11 Sisters. Sister M. Joseph, sister-servant.  
*Convent of St. Benedict and St. Scholastica*, Mother-house 333 N. Market.—Mother M. Theresa Krug, O.S.B., supr.



- Convent of the Sisters of St. Agnes, St. Alphonsus Parish.—4 Sisters. Sister M. Fabiola, *supr.*
- Convent of the Good Shepherd, N. Market and Hill sts.—Mother Mary of the Cross, *supr.*
- Convent of the Sisters of Charity, B. V. M., 210 Maxwell st.—24 Sisters. Sister M. Seraphine, *supr.*
- Convent of the Sisters of Charity, B. V. M., 2364 Archer ave.—17 Sisters. Sister M. , *supr.*
- Convent of the Sisters of Charity, B. V. M., St. Plus' Church, 600 S. Ashland ave.—13 Sisters. Sister M. Ignatia, *supr.*
- Convent of the Sisters of Charity, B. V. M., Annunciation Church, 42 Commercial st.—13 Sisters. Sister M. Loyala, *supr.*
- Convent of the Sisters of Charity, B. V. M., Sacred Heart Church, 20 Sisters. Sister M. Cartona, *supr.*
- Convent of the Sisters of Charity, B. V. M., St. Vincent's Church, 63 Osgood st.—7 Sisters. Sister M. Caroline, *supr.*
- Convent of the Sisters of Charity, B. V. M., St. Charles Borromeo's Church.—8 Sisters. Sister Leander, *supr.*
- Convent of the Sisters of Charity, St. Vincent De Paul, 190 N. Paulina st.—10 Sisters. Sister M. Vincent, *supr.*
- Convent of the Sisters of Christian Charity (Wilkesbarre, Pa.), at the Josephinum.—Sister Eduarda, *supr.* 18 Sisters.
- Convent of the Sisters of Christian Charity (Wilkesbarre, Pa.), at St. Theresia's Church.—Sister Ansgaria, *supr.* 6 Sisters.
- Convent of the Sisters of Christian Charity (Wilkesbarre, Pa.), St. Aloysius's Church. Thompson and David sts.—7 Sisters. Sister Honoria, *supr.*
- Convent of the Sisters of Christian Charity (Wilkesbarre, Pa.), Holy Trinity Church, Lincoln and Taylor sts.—4 Sisters. Sister Clementia, *supr.*
- Convent of the Servite Sisters of Mary, 1396 W. Van Buren st.—13 Sisters. Sister Mary Francis, *supr.*
- Our Lady of Help Convent of the Sisters of the Poor Handmaids of Jesus Christ (Fort Wayne, Ind.), 312 Hudson ave.—Sister Martha, *supr.* Sisters, 12.
- Convent of the Sisters of the Poor Hand-Maids of Jesus Christ (Fort Wayne, Ind.), 49th and Laflin sts.—6 Sisters. Sister M. Anna, *supr.*
- Convent of the Sisters of the Poor Hand-Maids of Jesus Christ (Ft. Wayne, Ind.), 62 Newberry ave.—3 Sisters. Sister M. Januaria, *supr.*
- Convent of the Sisters of the Poor Hand-Maids of Jesus Christ (Ft. Wayne, Ind.), Rose Hill, Ill.—16 Sisters. Sister M. Bartholemea, *supr.*
- Convent of the Little Sisters of the Poor, W. Harrison and Throop sts. Sister Anna, of St. Louis, *supr.* Sisters, 12.
- Convent of the Little Sisters of the Poor, Fullerton and Sheffield aves.—Sisters, 12. Mother Joseph, *supr.*
- Convent of the Sisters of the Third Order of St. Dominic, Congregation of the Most Holy Rosary (Sinsinawa Mound, Wis.), 511 N. Franklin st.—Sisters, 8. Sister Mary Seraphica, *supr.*
- Convent of the Sisters of the Third Order of St. Dominic, Congregation of the Most Holy Rosary (Sinsinawa Mound, Wis.), 228 Hermitage ave.—Sisters, 8. Sisters M. Edward, *supr.*
- Convent of the Sisters of the Third Order of St. Dominic, Congregation of the Most Holy Rosary (Sinsinawa Mound, Wis.), 5488 Kimbark ave. 4 Sisters. Sister M. Polycarp, *supr.*
- Convent of the Religious of the Holy Heart of Mary, 11th and May sts.—Miss Coughlin, *supr.*
- Convent of the Sisters of Notre Dame (Montreal, Can.), at the Church of Notre Dame. 18 Sisters. Sister Emerentiana, *supr.*
- Convent of the School Sisters of Notre Dame (Milwaukee, Wis.), Southport and Wellington aves.—Sister M. Thomasine, *supr.* 10 Sisters.
- Convent of the School Sisters of Notre Dame (Milwaukee, Wis.), Hoyne ave. and Ambrose st.—Sisters, 8. Sister M. Antonina, *supr.*
- Convent of the School Sisters of Notre Dame (Milwaukee, Wis.), Church of St. Stanislaus. Sister M. Rogeria, *supr.*
- Convent of the School Sisters of Notre Dame (Milwaukee, Wis.), 190 Hudson ave.—Sisters 12. Sister M. Emerentia, *supr.*
- Convent of the School Sisters of Notre Dame (Milwaukee, Wis.), 3008 Wentworth ave.—7 Sisters. Sister M. Viola, *supr.*
- Convent of the School Sisters of Notre Dame (Milwaukee, Wis.), 124 24th Place.—10 Sisters. Sister M. Leonina, *supr.*
- Convent of the Sisters of the Holy Family of Nazareth, St. Adalbert's Church.—6 Sisters. Sister Francisca, *supr.*
- Convent of Sisters of the Holy Family of Nazareth, Josephat's Church.—9 Sisters. Sisters Columba, *supr.*
- Convent of Franciscan Sisters, 18th and Alport sts. Sisters, 11. Sister M. Linia, *supr.*
- Convent of Franciscan Sisters, St. Wendel's Church. Sisters, 5. Sister M. Borgia, *supr.*
- Convent of Franciscan Sisters (Felician), South Chicago.—Sisters, 4. Sister M. Simplicita, *supr.*
- Convent of Franciscan Sisters, Lincoln and Taylor sts.—Sisters, 2. Sister Armanda, *supr.*
- Convent of Franciscan Sisters, Hoyne ave. and 26th st.—Sister Beatrice, *supr.*
- Convent of the Sisters of St. Joseph (St. Louis, Mo.), Church of the Nativity.—14 Sisters. Sister M. Columbine, *supr.*
- Convent of the Sisters of St. Joseph (St. Louis, Mo.), 186 N. Peoria st.—8 Sisters. Sister M. Louis, *supr.*
- Convent of Sisters of Mercy, 4747 Ashland ave.—4 Sisters. Sister M. Euphrasia, *supr.*
- Convent of the Sisters of Mercy, Brighton Park.—8 Sisters. Sister Agnes, *supr.*
- Convent of the Sisters of Mercy, 4519 Wallace st.—8 Sisters. Sister M. Philomena, *supr.*
- Convent of the Sisters of Mercy, South Chicago.—8 Sisters. Sister M. Borromeo, *supr.*
- Convent of the Sisters of Mercy, Oakwood bouli., near Vincennes ave.—6 Sisters. Sister M. Sebastian, *supr.*
- Convent of the Sisters of Mercy, All Saints' Church, 25th Place and Wallace st.—12 Sisters. Sister M. Sebastian, *supr.*
- Convent of the Sisters of Providence (Central Park P. O.).—10 Sisters. Sister Basilissa, *supr.*

- AURORA, ILL.** *Convent of the Sisters of Notre Dame* (Montreal, Can.).—5 Sisters. Sister Agnes de Jesu, *supr.*
- BLUW ISLAND, ILL.** *Convent of the School Sisters of Notre Dame* (Milwaukee, Wis.).—Sisters, 3. Sister M. James, *supr.*
- BOURBONNAIS, ILL.** *Congregation of St. Viateur*, 36 members.
- Convent of the Sisters of Notre Dame* (Montreal, Can.).—Sister Marceline, *supr.*
- Convent of the Sister-Servants of the Holy Heart of Mary*.—The Sisters take care of St. Viateur's College, 4 Sisters. Sister Matilda, *supr.*
- ELGIN, ILL.** *Convent of the Sisters of Charity*, B. V. M.—6 Sisters. Sister M. Hilary, *supr.*
- EVANSTON, ILL.** *Convent of the Sisters of the Third Order of St. Dominic*, *Congregation of the Most Holy Rosary* (Sinsinawa Mound, Wis.).—4 Sisters. Sister M. De Sales, *supr.*
- Convent of the Sisters of Christian Charity* (Wilkesbarre, Pa.). South Evanston.—4 Sisters. Sister Julie, *supr.*
- FREMONT, ILL.** *Convent of the Sisters of the Third Order of St. Dominic*, *Congregation of the Most Holy Rosary* (Sinsinawa Mound, Wis.).—5 Sisters. Sister M. Basil, *supr.*
- Convent of the Sisters of the Third Order of St. Francis* (Joliet, Ill.).—5 Sisters. Sister M. Salome, *supr.*
- GALENA, ILL.** *Convent of the Sisters of the Third Order of St. Dominic*, *Congregation of the Most Holy Rosary* (Sinsinawa Mound, Wis.).—6 Sisters. Sister M. Gregory, *supr.*
- Convent of the School Sisters of Notre Dame* (Milwaukee, Wis.).—4 Sisters.
- JOHNSBURG, ILL.** *Convent of the Franciscan Sisters*.—5 Sisters. Sister Beatrix, *supr.*
- JOLIET, ILL.** *House of the Franciscan Fathers*.—5 Fathers. Rev. O. Bauscheid, O. S. F., *supr.*
- 4 professed lay brothers.
- Convent of the Sisters of St. Francis*, Mother-house and Novitiate.—Mother M. Lucia, *supr.* of Community.—156 Sisters connected with this Community. 128 Sisters, 27 novices. Sister M. Gregory, *supr.* of the Mother-house.
- Convent and Academy of Loretto*.—Rev. Mother Mary Gonzaga. 13 Sisters.
- KANKAKEE, ILL.** *Convent of the Sisters of Notre Dame* (Montreal, Can.).—Sister St. Peter Chrysologus, *supr.*
- LEMONT, ILL.**—*Convent of the Sisters of the Third Order of St. Dominic*, *Congregation of the Most Holy Rosary* (Sinsinawa Mound, Wis.).—5 Sisters. Sister M. Dominica, *supr.*
- LOCKPORT, ILL.** *Convent and Schools of the Sisters of Providence*.—7 Sisters.
- MORRIS, ILL.** *Convent of the Sisters of the Holy Cross*.—10 Sisters. Sister M. Rose, *supr.*
- NAPERVILLE, ILL.** *Convent of Franciscan Sisters*.—Sisters, 3.
- ROCKFORD, ILL.** *Convent of the Sisters of the Third Order of St. Dominic*, *Congregation of the Most Holy Rosary* (Sinsinawa Mound, Wis.).—10 Sisters. Sister M. Celestine, prioress.
- SAVANNA, ILL.** *Convent of the Sisters of Providence*.—5 Sisters. Sister Irma, *supr.*
- ST. ANNE, ILL.** *Convent of the Sisters of Notre Dame* (Montreal, Can.).—Mother M. Du Crucifix, *supr.*
- WAUKEGAN, ILL.** *Convent of the Third Order of St. Dominic*, *Congregation of the Most Holy Rosary* (Sinsinawa Mound, Wis.).—5 Sisters. Sister M. Clement, *supr.*
- WASHINGTON HEIGHTS, ILL.** *Convent of the School Sisters of Notre Dame* (Milwaukee, Wis.).

## COLLEGES, ACADEMIES AND SELECT SCHOOLS.

- CHICAGO.** *St. Ignatius College*, 413 West 12th st.—Rev. Edward A. Higgins, S. J. (pres.); Rev. G. A. Hoelter, S. J. (vice-pres.); Rev. A. Van Hulst, S. J. (chaplain); Rev. J. C. Kelley, S. J. (treasurer); Rev. Thomas B. Chambers, S. J. (minister); Rev. F. Moeller, S. J. (prof. of physics); Rev. Francis Berberich, S. J. (prof. of chemistry); Rev. Francis K. Schulaek, S. J. (prof. of natural history). Messrs. Wm. H. Fanning, S. J., Charles Moullier, S. J., Th. F. Conroy, S. J., Hugh McMahon, S. J., Lawrence Kenny, S. J., Rev. Edward Haubauer, S. J., Messrs. J. Stack, J. Clark Brogan, professors.
- St. Procopius College*, 704 Alport st.—Very Rev. N. Jaeger, O. S. B. (pres.). 116 students.
- St. Agnes Academy*, 575 Center ave.—2 Sisters of St. Francis. 17 girls.
- The Ephypheta School for the Deaf*, 409 S. May st.—*Supr.* of boys, Virginia Francis; *supr.* of girls, Mary Hendrick. Taught by Religious of the Heart of Mary. Boys, 23; girls, 30.
- De La Salle Institute*, 35th st. and Wabash ave.—Brother Adjuter, president.
- St. Francis Xavier's Academy*, 29th st. and Wabash ave.—Sisters of Mercy. Mother Mary Genevieve, *supr.* Religious, 100; pupils, 200.
- Seminary of the Sacred Heart*, 485 W. Taylor st.—Ladies of the Sacred Heart. Madame Spalding, *supr.* Religious 60, pupils, 132.
- Academy of the Sacred Heart*, 197 State st.—Ladies of the Sacred Heart. Madame Catherine McNamara, *supr.* Religious, 32, pupils, 120.
- Academy of the Immaculate Conception*, E. V. M., 511 N. Franklin st.—Sisters of the Third Order of St. Dominic, *Congregation M. H. R.* Sister Mary Seraphine (directress). Pupils, 70.
- St. Patrick's Academy of the Sisters of Mercy*, Oakley and Park aves.—Mother Catharine, *supr.* Religious, 35; pupils, 225.
- Our Lady of Mt. Carmel Academy*, Belmont ave.—Mother Bernard, *supr.*
- Academy of St. Benedict and Scholastica*, Hill and Market sts.—Sisters of St. Benedict. Mother M. Theresa, O. S. B., *supr.* Pupils, 130.
- Academy of St. Agatha*, 49th st. and Evans ave.—Mother Teresa, *supr.* Also the Novitiate of the Sisters of Mercy. Sisters, 25. Pupils, 35.
- Academy for Young Ladies* (The Josephinum), cor. Thompson st. and Oakley ave.—Sister Edward, *supr.* Directed by the Sisters of Christian Charity (Wilkesbarre, Pa.).
- Academy of the Sisters of Nazareth* (Polish). 80 pupils. Mother Mary Laureta, *supr.*
- AURORA.** *Academy of the Sacred Heart*.—5 Sisters of Notre Dame (Montreal, Can.). Sister Agnes de Jesus, *supr.* Pupils, 135.
- BOURBONNAIS GROVE, ILL.** *St. Viateur's College*.—Rev. M. J. Marsile, C. S. V. (pres.), Rev. Jos. Labarre, C. S. V. (prefect of theology), Rev. E. Rivard, C. S. V. (prefect of studies), Rev. G. Legris, C. S. V., Messrs. A. Senechal, C. S. V. (treas.), James Cregan, C. S. V., Chas. Saulin, C. S. V., J. P. Bender, C. S. V., A. D. Mainville, C. S. V., James Regan, C. S. V., G. Dionne, C. S.

V., Jer. O'Callaghan, C. S. V., Mich. Meehan, C. S. V., Thos. McCormick, C. S. V., A. Gignac, C. S. V., Edw. McEachen, C. S. V., P. Labranche, C. S. V., Geo. Strauss, C. S. V., Rev. John Daly, 23 theological students; 261 students in collegiate department. 80 day-students.  
*Notre Dame Academy.*—Sisters of the Congregation de Notre Dame. Sister Mary of Mercy, sup. 9 Sisters. Pupils, 84 boarders, 68 day scholars.  
 ELGIN. *St. Mary's Academy.*—Sisters of Charity of the B. V. M. 16 Sisters. Sister M. Hilory, sup. Pupils, 30.  
 ELIZABETH. *Boarding and Day School.*—Sisters of St. Francis. Pupils, 60.  
 GALENA. *Academy of St. Clement.*—Sisters of the Third Order of St. Dominic. Sister Mary Laurentia, sup. Pupils, 200.  
 JOLIET. *St. Francis' Academy.*—Sisters of St. Francis. Mother Lucy Raub, sup. Pupils, 51.  
*St. Mary's Academy.*—Ladies of Loretto. Mother Eucharia, sup. Religious 20; pupils, 200.  
 KANKAKEE. *St. Joseph's Seminary.*—Sisters of Notre Dame (Montreal, Can.). Sister Peter Chrysologus, sup. Sisters, 11; pupils, 228.  
 MORRIS. *St. Angela's Academy.* Sisters of the Holy Cross. Sister M. Rose, sup. 10 Sisters; pupils, 60.  
 ST. ANNE. *Academy of St. Anne.*—Sisters of Notre Dame (Montreal, Can.). Mother M. du Crucifix, sup. Pupils, 167.  
 ST. GEORGE. *Academy of Notre Dame.*—Sisters of Notre Dame (Montreal, Can.). Sister Mary Anne, sup. 87 pupils.  
 WASHINGTON HEIGHTS. *Institute of Our Lady of the Sacred Heart.*—School Sisters of Notre Dame (Milwaukee, Wis.). Sister Pacifica, sup. 35 Sisters. Boarders, 60.

#### ASYLUMS AND HOSPITALS.

CHICAGO. *Alexian Hospital,* 539 to 549 N. Market st., near North ave.—Mother-house of North America. 11 Cellites, or Alexian Brothers. Bro. Igo. Minkenberg, O. C. (provincial), Bro. A. Mayer, Brothers, 27. This hospital is for men only.  
*St. Elizabeth's Hospital,* Thompson and Davis sts.—Sisters of the Poor Handmaids of Jesus Christ (Ft. Wayne, Ind.). 23 Sisters. Sister M. Polycarp, superioress.  
*Home for the Aged,* Harrison and Throop sts.—Little Sisters of the Poor. Sister Anna of St. Louis, superioress. Sisters, 12. Inmates, 180.  
*Home for the Aged,* Fullerton and Sheffield aves.—Little Sisters of the Poor. Sister A. Joseph, sup. Sisters, 12. Inmates, 126.  
*St. Paul's Home for Working Boys,* 45 Jackson st.—Inmates, 75. Rev. D. S. Mahoney, director. 76 boys (average).  
*House of the Good Shepherd,* N. Market and Hill sts.—Sisters of the Good Shepherd. Mother Mary of the Holy Cross, sup. 31 Sisters. Magdalens, 70.  
*House of Providence for Young Women,* adjoining Mercy Hospital.—Sister M. Angela, sup. Boarders, 30.  
*Chicago Industrial School for Girls,* 40th st. and Indiana ave.—Mother Mary of the Good Shepherd, sup. 8 Sisters of Good Shepherd. 54 girls.  
*Industrial School for Girls* (Polish), 130 W. Division st.—Sisters of the Holy Family of Nazareth. Sister M. Lauretta, sup. 4 Sisters; 80 children.  
*Industrial School for Girls.*—Servite Sisters of Mary, 1396 Van Buren, cor. Albany st. Sister Mary Francis, sup. Sisters, 4; pupils, 40.  
*St. Joseph's Home,* 408 May st.—An industrial school for girls. Religious of the Holy Heart of Mary.  
*St. Joseph's Providence Orphan Asylum,* Crawford and Belmont aves. Sister Alphonsa, sup. For boys only; 140 boys; 4 teachers.  
*St. Joseph's Hospital,* 360 Garfield ave.—Sisters of Charity. Sister Mary Cephas, sister-servant.  
*Small Pox Hospital.*—Sisters of the Poor Handmaids of Jesus Christ (Ft. Wayne, Ind.). Sister M. Emelinda, sup. 3 sisters. Attended from St. Paul's church.  
*Holy Family Orphan Asylum,* cor. Holt and Division sts. Holy Family Polish and Bohemian Orphan Asylum. Sisters of Notre Dame.  
*St. Francis House of Providence,* a Home for ladies with or without employment, Elm and Market sts.—Franciscan Sisters (St. Louis, Mo.). Sister M. Emilia, sup. 8 Sisters. Chapel attended from St. Joseph's.  
*Home for Unemployed Girls,* Market and Elm sts.—Franciscan Sisters.  
*St. Joseph's Orphan Asylum,* Douglas and Lake avs.—Sisters of St. Joseph. Mother M. Matilda, sup. 183 girls.  
*Mercy Hospital,* 2560 Calumet ave.—Sisters of Mercy. Sister M. Raphael, sup. Sisters, 35.  
*St. Vincent's Infant Asylum and Maternity Hospital,* Superior and La Salle sts.—Sisters of Charity. Sister M. Julia, sister-servant. Infants, 50.—Kindergarten, 2 teachers; boys, 42; girls, 23.  
*Guardian Angel Orphan Asylum* (High Ridge v. O.).—Sisters of the Poor Handmaids of Jesus Christ (Ft. Wayne, Ind.). Sister Mary Bartholomea, sup.; Rev. A. Royer, chaplain. 16 Sisters teaching. 210 Orphans.  
 FREEPORT. *St. Mary's Training School for Boys.*—Brother Leo, director. 16 teachers; pupils, 282.  
 FREEPORT. *St. Francis' Hospital.*—Sisters of St. Francis (Joliet, Ill.). Sister M. Lioba, sup.  
 JOLIET. *St. Joseph's Hospital.*—Sisters of St. Francis. 10 patients.

#### PAROCHIAL SCHOOLS.

##### CITY OF CHICAGO.

*Cathedral,* Cass st. and Chicago ave.—Religious of the Sacred Heart. Sisters, 10. Attendance, boys under eight years of age, 87; girls, 600. Madame Meagher, directress.  
*Cathedral,* for boys, 79 Sedgwick st.—Brothers of St. Viator. Bro. J. Dandurand, C. S. V., sup. Brothers, 8. 480 boys.  
*St. Adalbert's.*—Lay teachers and 9 Sisters of Nazareth. Sister Angela, super. Attendance—boys, 219; girls, 251.



- St. Agnes' (Brighton).**—Sisters of Mercy. Sisters, 6. Sister M. Agnes, directress. Attendance—boys, 168; girls, 140.
- St. Agnes', 25th pl. and Wallace st.**—Sisters of Mercy. Sister M. Sebastian, dir. Sisters, 12. Attendance—boys, 350; girls, 450.
- St. Anthony's, Thompson and Davis sts.**—Sisters of Christian Charity (Wilkesbarre, Pa.). Sister Honoria, directress. Sisters, 5. Attendance—boys, 206; girls, 176.
- St. Alphonsus', Southport and Oakdale aves., Lake View.**—School Sisters of Notre Dame (Milwaukee, Wis.). 9 Sisters and 1 lay teacher. Attendance—boys, 369; girls, 367.
- Annunciation School, 42 Commercial st.**—Sisters of Charity of B. V. M. Sister M. St. Loyola, directress. Sisters, 13. Attendance—boys, 375; girls, 400.
- St. Anthony's, 124 24th pl.**—School Sisters of Notre Dame (Milwaukee, Wis.). 11 Sisters and 1 lay teacher. Attendance—boys, 340; girls, 320.
- St. Augustine's, 49th and Laflin sts., Town Lake.** Sisters of the Poor Handmaids of Jesus Christ. Ven. Sister M. Anna, directress. Sisters, 5. Attendance—boys, 235; girls, 225.
- St. Boniface's, 82 Cornell St.**—7 Sisters of St. Francis, of Joliet. Attendance—boys, 235; girls, 200.
- Sister Alberta, directress.**
- St. Bridget's, 2934 Aroher ave.**—Sisters of Charity of B. V. M. Sister M. —, directress. Sisters, 17. Attendance—boys, 375; girls, 330.
- St. Charles Borromeo's, 91 Cypress st.**—Sisters of Charity of the B. V. M. Sisters, 6. Attendance—boys, 122; girls, 136.
- Sister M. Leander, directress.**
- St. Columbkille's, for boys, 185 Paulina st.**—Brothers of the Holy Cross. Brother Gabriel, director. Brothers, 8. Attendance, 450.
- St. Columbkille's, for girls, 190 Paulina st.**—Sisters of Charity. Sister M. Matthew, directress. Sisters, 9. Attendance, 360.
- St. Elizabeth's, 41st and State sts.**—Sisters of Mercy. Sister M. Baptist, directress. Sisters, 10. Attendance—boys, 178; girls, 260.
- St. Francis', for boys, Brothers of Mary, from Dayton, O.** Bro. Jos. Muehlbach, 6 brothers; for girls, 6 Sisters of St. Francis, Joliet. Sister M. Alexandra. Attendance—boys, 438; girls, 391.
- St. Francis de Sales', Cole Hour.**—1 lay teacher. Attendance—boys, 23; girls, 24.
- St. Francis Xavier's, Avondale.**—3 Sisters of Christian Charity. Pupils, 150.
- St. Gabriel's, 4519 Wallace st.**—Sisters of Mercy. Sister M. Philomena, directress. Sisters, 8. Attendance, boys, 175; girls, 200.
- St. George's, 3908 Wentworth ave.**—School Sisters of Notre Dame (Milwaukee, Wis.). Sister M. Viola, directress. Sisters, 4. Attendance, boys, 87; girls, 106.
- St. Hedwig's, Webster and Hoyne aves.**—Sisters of Nazareth. Sister Paula, superior. 165 boys, 142 girls. Sister Paula, superior.
- St. Henry's (Rose Hill).**—Sisters of the Poor Handmaids of Jesus Christ. Attendance, boys, 60; girls, 75.
- Holy Angel's School, Oakwood Boulevard.**—7 Sisters of Mercy. Attendance: boys, 162; girls, 137.
- Sister Mary Mark, directress.**
- Holy Angel's School, Leavitt st.**—Sisters of Charity, B. V. M. 65 boys; 60 girls.
- Holy Family Parish.**
- Holy Family School, 462 S. Morgan st.**—Rev. A. O'Neill, superior. 18 lay teachers. 127 boys.
- Convent School, West Taylor and Lytle sts.**—Mother Sheridan, directress. 14 Religious of the Sacred Heart. 800 girls.
- St. Alphonsus' School, 210 Maxwell st.**—13 Sisters of Charity of B. V. M. Sister M. Seraphine, directress. Attendance: boys, 110; girls, 650.
- St. Agnes', 530 S. Morgan st.**—5 Sisters of Charity of B. V. M. 367 girls.
- St. Joseph's School, 143 W. 18th st.**—7 Sisters of Charity of B. V. M. Attendance: boys, 267; girls, 308.
- Guardian Angel School, 174 Forquer st.**—4 Sisters of Charity of B. V. M. Attendance: boys, 175; girls, 200.
- Holy Trinity, Lincoln and Taylor sts.**—3 Sisters of Christian Charity (Wilkesbarre, Pa.). Sister Clementia, dir. etress. Sisters, 5. Attendance: boys, 207; girls, 198.
- Holy Trinity School (Polish), 48th and Paulina sts.**—Sisters of Nazareth. Pupils, 120.
- Immaculate Conception School, 511 N. Franklin st.**—Sisters of the Third Order of St. Dominic. Sister M. Seraphine, directress. Sisters, 16. Attendance: boys, 120; girls, 130.
- Immaculate Conception (German), 1246 Bondfield st.**—4 Sisters of St. Francis of Milwaukee. Sister Beatrix, directress. Attendance: 110 boys, 125 girls.
- Immaculate Conception B. V. M. (Polish), South Chicago.**—Sisters of the Incarnate Word. Sister M. Jerome, directress. 5 Sisters, 1 lay teacher. Attendance: boys, 228; girls, 245.
- St. James', Wabash ave. and 24th st.**—Sisters of Mercy. Sisters, 10. Sister M. De Sales, directress. Attendance: boys, 660; girls, 540.
- St. Jarlath's, 226 Hermitage ave.**—Sisters of the Third Order of St. Dominic. Sister M. Edward, directress. Attendance: boys, 140; girls, 170.
- St. John's, for boys, 1718 Butterfield st.**—Christian Brothers. Brother Fidelian, director. Brothers, 8. Attendance, 220.
- St. John's, for girls, Butterfield, near 18th st.**—5 Sisters of Mercy. Sister M. Mercy, directress. Attendance, 200.
- St. John Nepomucene's.**—2 lay teachers. Attendance, boys, 45; girls, 45.
- St. Joseph's (Polish), 48th and Page sts.**—3 Felician Sisters. Sister Benedicta, supr. Attendance, boys, 92; girls, 94.
- St. Joseph's (German), Franklin and Hill sts.**—7 Sisters of St. Benedict and 1 lay teacher. Rev. Wm. Hein, supr. Attendance, boys, 171; girls, 145.
- St. Joseph's (Polish), Belden ave.**—5 Sisters of the Incarnate Word. Sister M. Agnes, directress. Attendance, boys, 180; girls, 151.
- St. Malachy's, Western ave., near Walnut st.**—Sisters of Mercy. Sister M. Augustine, directress. Sisters, 3. Attendance, boys, 160; girls, 162.
- St. Mary's of Perpetual Help (parish of St. Adalbert), (Polish), 889 W. 32d st.**—Felician Sisters and 1 lay teacher. Sisters, 6. Sister Felicia, directress. Attendance, boys, 218; girls, 218.



*St. Mary's, Riverdale.*—Sisters of the Poor Handmaids of Jesus Christ from 212 Hudson ave. Attendance, boys, 20; girls, 20.  
*St. Martin's School, 59th and School sts.*—Sister Aloysia, directress. 5 Sisters of St. Francis of Milwaukee. Attendance, boys, 160; girls, 135.  
*St. Mathias School.*—1 lay teacher. Attendance, boys, 24; girls, 26.  
*St. Maurinus', Cor. 36th and Hoyne ave.*—Franciscan Sisters. Sister Beatrice, directress. Attendance, boys, 22; girls, 80.  
*St. Michael's, for boys, 212 Cleveland ave.*—12 Brothers of Mary. Bro. John Kantz, sup. Attendance, 666.  
*St. Michael's, for girls, 190 Hudson ave.* School Sisters of Notre Dame (Milwaukee, Wis.). Sisters, 14. Sister Emerentiana, directress. Attendance, 670.  
*Nativity School, 87th and Dashiell sts.*—14 Sisters of St. Joseph (St. Louis, Mo.). Sister Columbia, directress. Attendance, boys, 300; girls, 550.  
*Notre Dame de Chicago School, Vernon Park Place and Sibley st.*—Sisters of Notre Dame (Montreal, Can.). Sister Emerentiana, directress. Sisters, 10. Attendance, boys, 150; girls, 250.  
*Our Lady of Mt. Carmel School, Belmont ave.*—7 Sisters of Mercy. Sister Bernard, dir. Boys, 60; girls, 90.  
*Our Lady of Sorrows School, 1406 W. Jackson st.*—Sisters of Providence. Sisters, 9. Sister Celestia, directress. Attendance, boys, 202; girls, 224.  
*Our Lady of Mercy, 45 Jackson st.*—Mr. Jos. O'Connell, 75 boys.  
*St. Patrick's, for boys, 185 E. Desplaines st.*—Christian Brothers. Brother Baldwin, director. Brothers, 12. Attendance, 600.  
*St. Patrick's, for girls, 145 W. Adams st.*—Sisters of Charity. Sister M. Joseph, directress. Sisters, 10. Attendance, 320.  
*St. Patrick's, South Chicago.*—Sisters of Mercy. Sister M. Borromeo, directress. Sisters, 7. Attendance, boys, 102; girls, 130.  
*St. Paul's, Hoyne ave. and Ambrose st.*—School Sisters of Notre Dame (Milwaukee, Wis.). Sisters, 7. Attendance: boys, 150; girls, 150.  
*St. Peter's.*—School Sisters of Notre Dame (Milwaukee, Wis.). 3 Sisters. Attendance: boys, 75; girls, 65.  
*SS. Peter and Paul's, South Chicago.*—Sisters of St. Francis (Joliet, Ill.). Attendance: boys, 75; girls, 75.  
*St. Pius', for girls, 390 Ashland ave.*—Sisters of Charity of B. V. M. Sister M. Ignatia, directress. Sisters, 13. Attendance, 475.  
*St. Pius', for boys.*—Brothers of the Holy Cross. Brother Philemon, director. Brothers, 8. Pupils, 400.  
*St. Philip's (Central Park).*—6 Sisters of Providence. Sister M. Emerita, directress. Boys, 129; girls, 127.  
*St. Procopius', 18th and Alport sts.*—11 Sisters of St. Francis of Joliet, and 3 lay teachers. Sister M. Lilia, directress. Attendance: boys, 550; girls, 500.  
*St. Rose's, 4747 Ashland ave.*—Sisters of Mercy. Sister M. Euphrasia, directress. Sisters, 3. Attendance: boys, 90; girls, 96.  
*Sacred Heart School, 18th and Johnson sts.*—9 Sisters of Charity of B. V. M. Attendance: boys, 475; girls, 550.  
*St. Stanislaus', Noble and Brady sts.*—School Sisters of Notre Dame (Milwaukee, Wis.). Sister M. Roceria, directress. Sisters, 22. Attendance: boys, 1,176 by 9 lay teachers; 1350 girls.  
*St. Stephen's, 188 N. Peoria st.*—Sisters of St. Joseph (St. Louis, Mo.). Mother Louisa, directress. Sisters, 7. Attendance: boys, 125; girls, 200.  
*St. Theresa's, Center and Osgood sts.*—6 Sisters of Christian Charity (Wilkesbarre, Pa.). Attendance: boys, 160; girls, 155.  
*St. Thomas, 5468 Kimbark ave.*—Sisters of the Third Order of St. Dominic. Sister M. Polycarp, directress. Attendance: boys, 35; girls, 50.  
*St. Vincent's, 63 Osgood st.*—Sisters of Charity of B. V. M. Sister Mary Carolina, superior. Sisters, 7. Attendance: boys, 141; girls, 130.  
*St. Vitus', Van Horn and Paulina sts.*—4 Sisters of St. Francis (Joliet, Ill.). Boys, 22; girls, 142.  
*St. Vincent's.*—Sisters of St. Francis of Joliet. Sister M. Borgia, directress. Sisters, 4. Attendance: boys, 129; girls, 131.

## OUTSIDE OF THE CITY OF CHICAGO.

*Aurora, St. Nicholas'.*—Sisters of St. Francis of Milwaukee, 5 Sisters. Attendance, boys, 226; girls, 211.  
*Sacred Heart.*—Sisters of Notre Dame, Montreal. 4 Sisters. Sister Mary, dir. Attendance, boys, 63; girls, 88.  
*Annunciation.*—Sister of St. Francis. Ven. Sister M. Armanda, directress. Attendance, boys, 43; girls, 83.  
*Blue Island, Cook Co. St. Benedict's, Sisters of Notre Dame.* Sister M. James, directress. Sisters, 2. Attendance, boys, 28; girls, 28.  
*Bourbonnais.*—School under Brothers of St. Viateur. Bro. Lebranche, dir. Boys, 75; girls, 80.  
*Buffalo Grove, St. Mary's.*—Lay teachers. Boys, 30; girls, 19.  
*Egin, St. Mary's.*—Sisters of Charity of B. V. M. Sister M. Hilay, directress. Sisters, 9. Attendance, boys, 50; girls, 115.  
*St. Joseph's.* 1 lay teacher. 16 boys, 28 girls.  
*Elizabeth, Jo Davies Co.*—Sisters of St. Francis. Pupils, 50.  
*Evanston, St. Mary's.*—Sisters of the Third Order of St. Dominic. Sister Mary de Sales, directress. Attendance, boys, 55; girls, 46.  
*St. Nicholas.*—3 Sisters of Christian Charity (Wilkesbarre, Pa.). Sister Julia, directress. Attendance, boys, 51; girls, 63.  
*Freeport, St. Joseph's.*—Sisters of St. Francis of Joliet. Sister M. Salome, dir. Attendance, boys, 124; girls, 116.  
*St. Mary's.*—Sisters of the Third Order of St. Dominic. Sister Mary Basil, directress. Attendance, boys, 50; girls, 70.

Fremont Center, *St. Mary's*. 1 lay teacher. Attendance, 50 boys, 45 girls.  
 Galeana, *St. Mary's*.—Sisters of Notre Dame. Sister Vitalis, directress. Attendance, boys, 72; girls, 66.  
*St. Michael's*.—Sisters of the Third Order of St. Dominic. Sister M. Gregory, directress. Attendance, boys, 150; girls, 125.  
 Gooding's Grove.—Lay teacher. Attendance, boys, 15; girls, 15.  
 Joliet, *St. Mary's*.—7 Sisters of Loretto. Attendance, boys, 200; girls, 208.  
*Sacred Heart*.—Sisters of Loretto. Attendance, boys, 125; girls, 93.  
*St. John the Baptist's*.—6 Sisters of St. Francis. Sister M. Clotilda, supr. and 1 lay teacher. Attendance, boys, 22; girls, 203.  
 Johnsbury, *St. John the Baptist's*.—6 Franciscan Sisters and 2 lay teachers. Attendance, boys, 127; girls, 148.  
 Kankakee, *St. Rose's*.—Sisters of Notre Dame (Montreal, Can.). Sisters, 14. Sister Zepherina, directress. Attendance, boys, 160; girls, 250.  
 Church of the Immaculate Conception B.V.M. School.—Sisters of St. Francis. Attendance, boys, 38; girls, 20.  
 Lemont, *St. Alphonsus*.—4 Sisters of St. Agnes (Fond du Lac, Wis.). Sister Coranna, directress. Attendance, boys, 67; girls, 74.  
 SS. Cyrilus and Methodius.—4 Polish Sisters of St. Felix of Detroit. Sister M. Innocentia, directress. Sisters, 6. Attendance, boys, 110; girls, 125.  
*St. Patrick's*.—Sisters of the Third Order of St. Dominic. Sister Dominica, directress. Attendance, boys, 80; girls, 90.  
 Lockport, *St. Denis's*.—Sisters of Providence. Mother Mary Josephine, directress. Attendance, boys, 65; girls, 112.  
*St. Joseph's*.—Poor Handmaids of Jesus Christ. Attendance, boys, 15; girls, 24.  
 Maple Park.—Lay teacher. Attendance, boys, 18; girls, 22.  
 Menominee.—Sisters of St. Francis, Milwaukee. 2 Sisters. Sister Raphael, directress. Attendance, boys, 47; girls, 42.  
 Morris.—Sisters of the Holy Cross of Notre Dame, Ind. 2 Sisters. Sister Veronica, dir. Attendance, boys, 45; girls, 65.  
 Naperville.—Sisters of St. Francis. Pupils, 130.  
 New Strasburg.—Lay teacher. Attendance, boys, 12; girls, 7.  
 Niles Centre.—2 lay teachers. Attendance, boys, 52; girls, 58.  
 Richton, *St. Anne's School*.—1 lay teacher. Attendance, boys, 10; girls, 8.  
 Rockford, *St. James' School*.—Sisters of the Third Order of St. Dominic. Sister M. Celestine, directress. Attendance, boys, 45; girls, 50.  
*St. Mary's School*.—Sisters of the Third Order of St. Dominic. Sister M. Celestine, directress. Attendance, boys, 80; girls, 110.  
 Savanna, *St. John's*.—Sisters of Providence. Sister Mary Bernard, directress. Sisters, 4. Attendance, boys, 65; girls, 75.  
 Sterling, *Sacred Heart School*.—Sisters of St. Francis (Alverno, Wis.). Sister Innocentia, directress. Attendance, boys, 38; girls, 49.  
 Sublette.—Sisters of St. Francis (Milwaukee, Wis.). Attendance, boys, 28; girls, 34.  
*St. Anne's School*.—Sisters of Notre Dame (Montreal, Can.). Sister St. Charity, directress. Attendance, boys, 25; girls, 50.  
 St. George.—Sisters of St. Joseph (Concordia, Kan.). Attendance, boys, 75; girls, 45.  
 Voio, *Vulo Lake School*.—One lay teacher. Attendance, boys, 12; girls, 13.  
*St. Peter's*.—One lay teacher. Attendance, boys, 18; girls, 17.  
 Washington Heights.—Two School Sisters of Notre Dame (Milwaukee, Wis.). Attendance, boys, 40; girls, 15.  
 Waukegan, *Immaculate Conception School*.—Sisters of the Third Order of St. Dominic, Congregation M.H.R. Sister Mary Clement, directress. Attendance, boys, 50; girls, 60.  
 Wheaton, *St. Michael's*.—Sisters of St. Francis (Milwaukee, Wis.). Sister Albana, directress. Attendance, boys, 17; girls, 13.  
 Winnetka.—Sisters of St. Francis (Milwaukee, Wis.). Sister M. Palista, directress. Attendance, boys, 100; girls, 100.  
 Winfield.—Sisters of St. Francis. Attendance, boys, 36; girls, 30.

## RECAPITULATION.

Priests .....	351	Homes for Girls .....	2
Regular .....	83	Ephpheta School .....	1
Secular .....	286	Homes for Aged .....	3
Churches .....	223	Parochial Schools .....	106
Chapels .....	105	Children attending Catholic Schools ..	43,000
Theological Students .....	65	Orphan Asylums .....	5
Colleges .....	3	Orphans .....	800
Academies .....	22	Baptisms .....	19,300
Houses of Good Shepherd .....	2	Infants .....	
Maternity House .....	1	Adults .....	4,100
Hospitals .....	5	Marriages .....	480,000
Industrial Schools .....	4	Population .....	



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Souvenir . . .

— of the —

. . . Jubilee.

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## The Silver Jubilee.

PRELIMINARIES—FINAL ARRANGEMENTS—INVITATIONS.

During the summer of 1890 the appropriateness of celebrating the twenty-fifth anniversary of the elevation of His Grace the Most Reverend Archbishop P. A. Feehan to the Episcopacy became a subject of conversation among the Clergy of the Archdiocese, and it finally took practical shape in the following letter, addressed to the Clergy of the Archdiocese:

CHICAGO, JUNE 20, 1890.

REV. DEAR SIR:

As the Silver Jubilee of the Most Rev. Archbishop's Consecration is drawing near, the Reverend Clergy of the Archdiocese are invited to attend a meeting at St. Patrick's Church, Chicago, June 19, at 3 P. M., for the purpose of making arrangements to celebrate the auspicious event in a manner that will be a credit to themselves and worthy of His Grace.

REVS. E. A. KELLY,  
F. S. HENNEBERRY,  
B. P. MURRAY,  
E. J. DUNNE,  
THOS. GALLIGAN,

P. D. GILL,  
S. A. MALONEY,  
D. HAYES,  
P. M. FLANNIGAN.

All the priests of the Archdiocese, who could conveniently attend the meeting, assembled at the place appointed and displayed the greatest enthusiasm in holding the proposed celebration. The various methods were discussed in order to make the Silver Jubilee celebration an eventful period in the history of the Archdiocese and of the life of His Grace, and a committee was elected to assume the management of the entire proceedings.

The subjoined letter closes with the names of the committee, and contains the decision arrived at:

CHICAGO, August 5, 1890.

REV. DEAR SIR:

A meeting of the priests of the Archdiocese was held June 19th, at St. Patrick's Church, of this city, invitations to which were mailed to all orders of the clergy, regular as well as secular.

The object of the meeting, as stated in the circular of invitation, was "to make arrangements for the proper celebration of the Silver Jubilee of His Grace, the Most Rev. Archbishop Feehan."

The chair was taken by the Rev. Edward J. Dunne, Very Rev. Dr. Butler being appointed Secretary. As to the object of the meeting, there was but one feeling, heartfelt and expressed most warmly, which was, that we owed it to ourselves and to the good name of this large Archdiocese, as well as to the great regard we bore our esteemed Archbishop, that this epoch in his episcopal career of zeal and usefulness should not be allowed to pass without a becoming celebration on the part of his Priests, in which gathering around him, in love and fealty, they would bespeak their heartfelt felicitations.

For the better carrying out of the wishes of the Clergy as outlined in the meeting, the undersigned Committee was selected, whose duty it would be to advise the Priests of the intended arrangements.

The celebration, Dear Sir, is not to be accompanied by any public parade or demonstration. It will simply be an affair *en famille* between the Clergy and their beloved superior, Archbishop Feehan. Our position as members of your Committee has enabled us to ascertain that any public appeal for a testimonial is disapproved by His Grace. We need not add that such a feeling as this, as honorable as it is delicate, should be guarded by us most jealously from the slightest jar.

As the Silver Jubilee occurs on All Saints' day next, Nov. 1, it would be well that the Clergy were heard from, by the Committee, at the latest by the 20th of October, when the members will be able to state the exact day and form of the proceedings.

Yours very truly,

EDWARD J. DUNNE,  
FERD. KALVELAGE.  
T. J. BUTLER, D. D.  
F. S. HENNEBERRY,  
TH. F. GALLIGAN,  
V. BARZINSKI,

M. J. CORBETT, S. J.  
JOS. MOLITOR,  
JOSEPH M. CARTAN,  
THOS. F. MANGAN, R. D.  
CHARLES HAHN, C. S. S. R.  
W. NETSTRAETER,

*Committee.*

The fact soon became apparent that the celebration could not be confined within the limits expressed in the above circular, and that as there had been celebrations of this character in other large cities of the United States, in which the laity participated, it would be proper to invite the Catholics of the Archdiocese, as far as it was possible, to unite in a public demonstration that would give an evidence of their loyalty to their chief pastor and show to the world the increase of the church in the Archdiocese during the last decade.

The committee, therefore, made arrangements as follows:

CHICAGO, October 8, 1890.

REV. DEAR SIR:

Your Committee on the "Archbishop's Silver Jubilee Celebration" begs leave to inform you that the chief features of the occasion after the Religious Ceremony at the Cathedral, and the Banquet on Wednesday, October 29th, inst., will be two celebrations in the Auditorium on Thursday, October 30th, inst., one at 10 o'clock A. M., in which the Parish

School children will participate, the other at 8 o'clock P. M., in which delegations of lay members of the various Parishes will take part. For the morning celebration a programme of addresses and music has been arranged.

The different schools will be allowed twenty minutes each, except the English-speaking; these will have four addresses, which have been appointed by lot. All the children will join in the songs. The sisters or teachers will accompany each parochial delegation to the Auditorium, and places will be kept for other members of communities not accompanying school delegations. Rev. F. Kalvelage will distribute tickets for German schools, Rev. V. Barzinski for Polish schools, and Rev. Jos. Molitor for Bohemian schools. Ten per cent. of the school children can be accommodated with seats, and tickets of admission will be sent for about ten per cent. more.

The Clergy will please inform the Sisters in charge of their schools, that they are to accompany their school delegation to the children's celebration, October 29th. His Grace, the Archbishop, has accorded his approbation to this arrangement.

For the evening there will be a programme of congratulatory addresses in the different languages of our people, and music.

Admission to the celebration in the Auditorium will be by tickets which will be sent to the clergy for the children and people. The Committee will also send notice of further arrangements.

Yours respectfully,

EDWARD J. DUNNE,	FERD. KALVELAGE,
T. J. BUTLER, D. D.,	F. S. HENNEBERRY,
TH. F. GALLIGAN,	V. BARZINSKI,
M. J. CORBETT, S. J.,	JOS. MOLITOR,
JOSEPH M. CARTAN,	THOS. F. MANGAN, R. D.,
W. NETSTRAETER,	CHAS. HAHN, C. S. R. R.

*Committee.*

At this juncture a sentiment manifested itself among the Catholic people that they ought to hold a public demonstration in honor of their Archbishop which would consist in a grand torchlight procession of all the Catholic congregations of the city through the principal streets of the city on the evening of the celebration.

The committee decided to consult with the Reverend Clergy of the Archdiocese before taking any steps in the matter. Therefore the following invitation was issued:

CHICAGO, Oct. 10, 1890.

REV. DEAR SIR:

You are respectfully requested to attend a meeting of the clergy at the Holy Name Cathedral School Hall, on Friday, October 11th, at 3 P. M., to decide whether or not a torchlight procession be made a feature of the Archbishop's Jubilee Celebration. By direction of your committee,

E. J. DUNNE, *Chairman.*

The clergy were in favor of the procession, and the committee was instructed to spare no pains or expense in preparing for it.



The subjoined circulars show their course of action, and that it was judicious, far-reaching and unparalleled in its successful termination is now a matter of history.

CHICAGO, ILL., October 16th, 1890.

REV. DEAR SIR:

Your committee sends the following instructions regarding the torchlight procession in honor of the "Archbishop's Silver Jubilee Celebration:"

There will be five divisions. *First*—The military, including cadets, the colored people, the French and Italians. *Second*—The Germans. *Third*—The Poles and Bohemians. *Fourth*—The English-speaking. *Fifth*—The societies organized under central heads, such as the Foresters and Ancient Order of Hibernians.

Mr. P. Kiobassa has been selected for chief marshal. The procession will be made up of representations from the various parishes of the city and delegations from the various cities of the Archdiocese.

The rectors and assistant rectors of parishes will ride in carriages at the heads of their parish delegations, and at the head of each parish will be carried a transparency bearing the name of the parish.

The parishes will march in order of seniority in the different divisions. A representation for each parish will be sent to St. Patrick's church on Monday evening, October 20th, at 8 o'clock, to select division marshals and appoint places of rendezvous for divisions and parishes.

Pastors may determine whether their delegations will all carry torches or Chinese lanterns, and whether all carry torches or every second man a flag. The committee will instruct the reverend pastors as to where the torches and Chinese lanterns may be secured.

By direction of the Committee,

E. J. DUNNE, *Chairman of Committee.*

OCTOBER 24th, 1890.

REV. DEAR SIR:

Your committee respectfully informs you that the meeting of the delegates on Monday night at St. Patrick's church far exceeded the most sanguine expectations, and was extremely enthusiastic. Delegates from nearly every parish were present, and gave promise to place 23,000 men on parade. Col. Hartigan, T. F. Colby, P. J. Cahill, A. Shillo and D. Corkery were elected a committee, with the chief marshal, to select the line of march and appoint places of rendezvous for the divisions and organizations comprising divisions.

Notifications of the line of march and places of rendezvous will be made through the public press.

The parishes and organizations will supply their own transparencies.

His Grace, the Archbishop, will review the procession from the balcony of the Auditorium on Michigan avenue.

The clergy are reminded that All Saints' Day is the precise twenty-fifth anniversary of the consecration of his Grace, and that a harmony of sacrifice and prayer for graces and blessings on our revered Archbishop may be raised to the throne of the Most High, from every altar

and church in the Archdiocese, on Saturday the 1st and Sunday the 2d of November, by an announcement from our altars next Sunday.

By direction of the Committee,

E. J. DUNNE, *Chairman.*

E. A. KELLY.

The following invitations were issued by the committee:

The Priests of the Archdiocese of Chicago respectfully request the pleasure of your presence at the

**Solemn Pontifical Mass,**

WHICH WILL BE OFFERED IN

**The Holy Name Cathedral, Chicago,**

**ON WEDNESDAY MORNING, OCTOBER 29<sup>TH</sup>, AT HALF-PAST TEN O'CLOCK,**

**TO CELEBRATE**

The Silver Jubilee of their Most Reverend Archbishop's Consecration  
in the Episcopacy.

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YOUR PRESENCE IS REQUESTED AT THE

**Auditorium Celebrations,**

TO BE GIVEN IN HONOR OF

**"THE SILVER JUBILEE"**

OF

**THE MOST REV. PATRICK A. FEEHAN, D.D., ARCHBISHOP OF CHICAGO,**

Thursday, October 30, 1890. Children's Celebration, 10 a. m.

Adult's Celebration, 8 p. m.

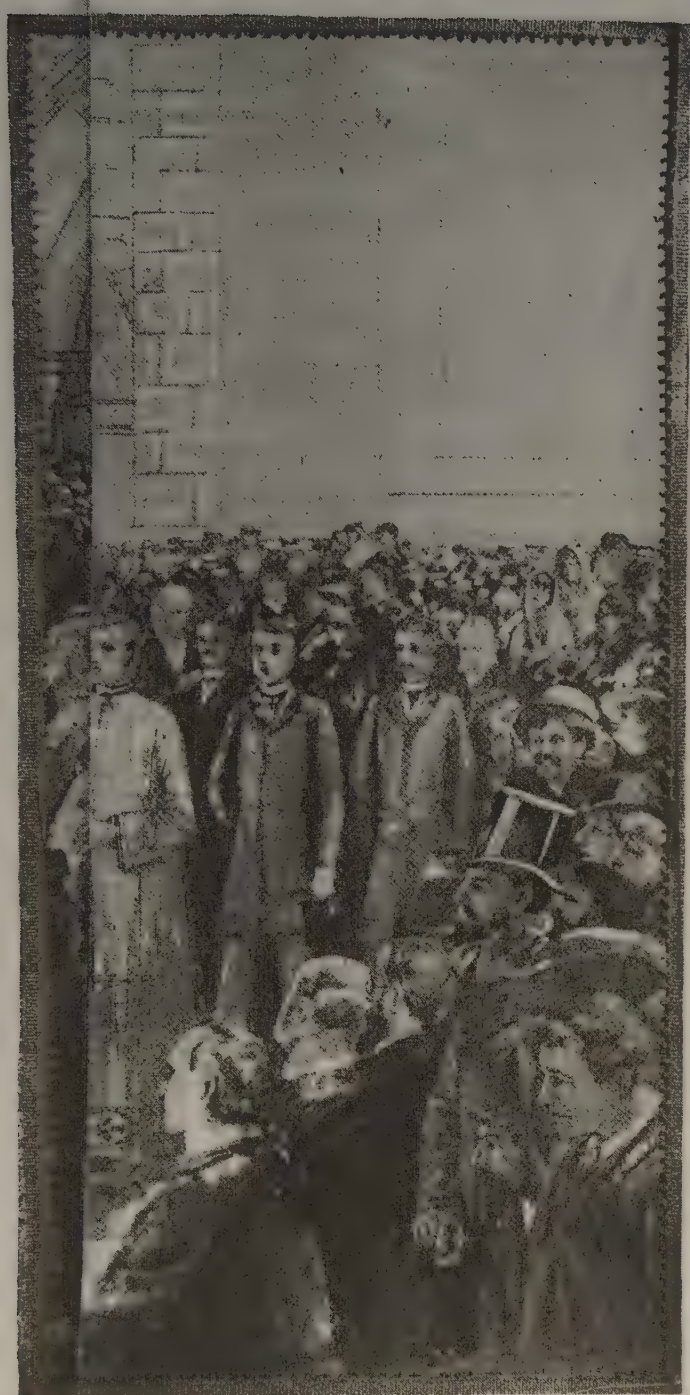
# The Jubilee Celebration,

WEDNESDAY.

SOLEMN PONTIFICAL MASS IN THE CATHEDRAL OF THE HOLY NAME.

At half-past ten o'clock, Wednesday morning, the opening services in honor of the elevation of Archbishop Feehan to the episcopate, took place in the Cathedral of the Holy Name. The clear morning light of an Indian-summer day lit up with brightness the great city, betokening the celebration of an ecclesiastical pageant of unequaled grandeur for the first time in its environments. Before the sun had long risen beyond the eastern shores of Lake Michigan, the streets on the North Side, leading to the Cathedral, were filled with throngs of people hastening from all parts of the city to the church. Perfect arrangements had been made by the committee in charge of this first part of the celebration, so that the vast concourse of people was amply provided for, and when every available space was occupied in the great edifice there was no crush, no one dissatisfied. The clergy assembled in the halls of the cathedral parish school-building, while the spacious cathedral residence was designated the place for the reception of the Most Rev. and Right Rev. Prelates. Shortly before the hour named, the procession of nearly four hundred priests filed out of the school-house, on Cass street, turning west on Superior, then north on State to the main entrance of the cathedral, headed by the cross-bearer and a large number of acolytes; after them came the brothers, teachers of the Holy Name male schools, followed by the reverend clergy, superiors of seminaries and colleges, the Very Rev. Administrators and Vicar-Generals, and lastly by the prelates who came forth from the parochial residence, each taking place according to the year of consecration, the senior Prelates being the last, each being accompanied by a chaplain. His Grace Archbishop Feehan, surrounded by the ministers of the Mass clad in rich vestments and preceded by Rev. M. Mackin carrying the Archiepiscopal cross, came last. The procession of priests moved up the center aisle, and, as it advanced, opened out, permitting the dignitaries to pass through their ranks into the Sanctuary and take their places at the right and left of the high altar. The clergy were placed around the side altars and in the front pews; representatives of the different religious communities in the city occupied pews in the rear of the clergy.

The noble and commanding figure of His Grace in his official robes, his singularly mild and benignant countenance, the solemn procession







of priests and bishops in white and black or white and purple, many with attenuated features almost spiritualized by long years of strict devotion to their sacred calling, the rich notes of the grand organ, which now sounded faint and sweet as the piping of the song bird and anon burst forth in a rushing volume of harmonic strains which completely filled the sacred edifice, reverberating through the groined arches and lofty aisles, enveloping the hearts of the entranced listeners in its ecstatic modulations, created a scene grand, impressive, never before witnessed within the walls of the Holy Name Cathedral.

In the streets around the cathedral there was a dense mass of human beings, doorways, windows and every other prominent point from which a view could be obtained being filled with curious and interested spectators. So great was the crowd that it was with extreme difficulty that the police could effect a passage for the procession, and it required no little exertion to keep persons from breaking in on the line of march, though with uncovered heads and reverent looks all viewed the great churchmen as they silently passed along. So imposing an array of ecclesiastical and official dignity, or so brilliant and extensive a display of its rich and symbolical insignia, was never before seen in Chicago, and the vast assemblage was deeply impressed with its grandeur and sublimity.

The marble altar of dazzling whiteness was brilliantly lighted up with wax candles—potted plants, fragrant flowers and rich foliage, trailing arbutus and clustering smilax were arranged with charming taste wherever space permitted. The Archbishop, after making adoration to the Blessed Sacrament, ascended the throne, and the ceremony of vesting commenced. In the celebration of the Pontifical High Mass, the Archbishop was assisted by the following priests: Very Rev. D. M. J. Dowling, V. G., assistant priest; deacons of honor, Rev. Thomas Burke, rector of St. Columbkille; Rev. Ferdinand Kalvelage, rector of St. Francis of Assisium; Rev. M. J. Fitzsimmons, rector of the Cathedral, deacon of the mass; Rev. F. N. Perry, sub-deacon; Rev. P. J. Muldoon, first master of ceremonies; Rev. N. J. Mooney, second master of ceremonies; Brother Harrington, of the Holy Name School, third master of ceremonies, assisted by fifty altar boys. The ceremonies of vesting the celebrant was proceeded with and conducted in that beautiful order of church ritual that makes it at once solemn and impressive. Seated on the elevated throne on the right, facing the congregation, under a magnificent canopy of purple cloth fringed with gold embroideries, surrounded by the ministers of the Mass, each in rich vestments crowned with a magnificently jeweled mitre, holding in his gloved hand the Archiepiscopal crozier, a gift for the occasion, the pallium gracefully lapped over the chasuble, Prelates arrayed in purple mantelette, rochet

and cassock, white surpliced priests, and the varied garb of the religious orders, was a grand spectacle to the assembled faithful in the church. Mass was now commenced in all its full, solemn and splendid ritual. As the great dignitary of the church uttered these words, *Introibo ad altare Dei*, and humbly confessed himself a sinner before the whole world, imploring that mercy which all claim, prelates, priests and people knelt in attitudes of deep devotion. The voices of the ministers answering the celebrant broke through the silence that rapidly swept over the vast audience, and there was a glorious burst of harmony from sixty voices, accompanied by the grand organ and orchestra, singing the Kyrie eleison. The few present at this scene who, over forty years ago, had knelt at the first Mass in the little frame church on that same ground and heard these words, spoken at the time, "He shall build a house in My name, and I will establish the throne of His kingdom forever;" when the long vista of years, persons and facts came before them in a flood of memories, their hearts swelled with emotion, tears came to their eyes—tears of joy—and they could not refrain from exclaiming, "Blessed be the Lord, for He has shown His wonderful mercy to us," "in this beautiful city."

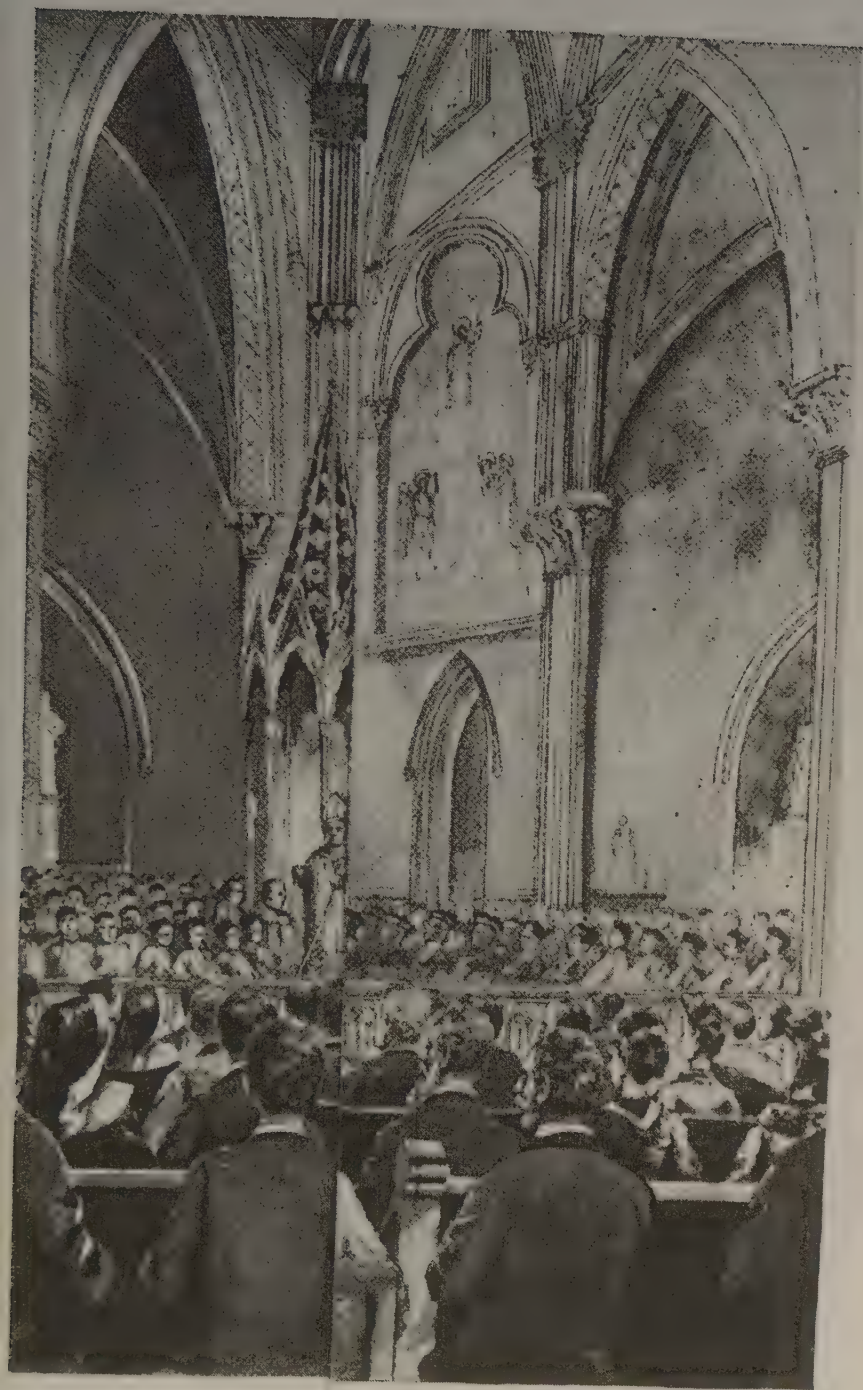
After the first gospel the Right Rev. John J. Hogan, of Kansas City, came forth from the vestry and knelt for a few minutes in silent prayer. Ascending the pulpit he delivered an eloquent sermon, that was listened to with rapt attention. He paid, through it all, a most touching and graceful tribute of respect to the venerated Prelate.

#### BISHOP HOGAN'S ADDRESS IN THE CATHEDRAL.

Most Reverend Fathers and dearly beloved Brethren: The See of Chicago, now nearing the fiftieth year since its erection, celebrates to-day, for the first time in its history, a jubilee of its prelate. The several bishops, five in number, who up to this time in succession governed this See, succumbed to the task early in their labors, as if pre-saging the greatness of this See by the sacrifices made in laying its deep and lasting foundations.

The Illustrious Prelate whom God has sent you, and who now happily governs the See, having already surpassed the average years of the incumbency of his predecessors, in addition to a greater number of years, as the devoted bishop of another See, is now at the term of a quarter of a century since the day of his consecration, in the full prime of manhood, and judging by the strength of body and mind, with which God blesses him, we have in him the pleasing hope and promise, that twenty-five years hence, he will stand in this sacred edifice, with undiminished strength and vigor, celebrating his Golden Jubilee.

We come here to-day to celebrate a happy occasion, the like of







which, considering the fleeting hours of our earthly pilgrimage and that exalted honors are attained by but few, is but of rare occurrence.

We come here, my dear brethern, in the joy of our hearts, to pay homage and devotion to the Illustrious Prelate, who graciously calls us to him, and who bids us kneel with him at the altar of our God, in thankfulness for blessings received, in fervent prayer for blessings hoped for, and in joyous anticipation of the unclouded vision of God—the crowning jubilee we look for.

We rejoice first of all that God upholds and sanctifies his church by the grace of a divine vocation to its sacred ministry. When our Lord was sending forth his apostles He said to them, "You have not appointed me, but I have chosen you and appointed you that you should go and should bring forth fruit and your fruit should remain. As the Father hath sent me I also send you." And St. Paul reminded his brethren: "Neither does any man take the honor to himself, but he that is called by God as Aaron was."

The Sanctuary is no place for intruders. The sacred censer becomes only the hands of the anointed of the Lord. Man, whosoever you be, beware lest presnming upon yourself, your talents, your family prestige, your worldly influence, or from desire of human glory, you enter the sanctuary without a call from God. You will rue it. The doom of disappointment, the blight of failure, and the anguish of dishonor will fall upon you and upon what was but sacrilege from the beginning. The church of God is, and can not but be, sacred. It is the chosen bride of Jesus Christ the Redeemer. For it he died upon the cross. He has redeemed it by his precious blood. Upon it he has poured the saving waters of baptism, that he might present it to himself a glorious church, not having spot or wrinkle, but that it should be holy and without blemish, and no one can be espoused to that church as its befitting minister but those who have the clear marks upon them of a call from God to that sacred office.

"Years ago, far away and beyond the misty ocean, in a country sanctified for ages by the faith of an apostle, there knelt before the sacred altar, on the day of his first communion, a youth whose soul, filled with the deep emotion inspired by that hour, breathed in solemn prayer the words of holy writ: 'What shall I render unto the Lord for all that he hath rendered to me? I will take the chalice of salvation. I will pay my vows to the Lord. I will sacrifice to Thee the sacrifice of praise, in the courts of the house of the Lord.' With eyes lifted up towards the altar, the sacred dwelling place of his God, he sighed: 'How lovely are thy sacred tabernacles, O Lord of hosts. My soul longs and fainteth for the courts of the Lord. Blessed are they that dwell in thy house, O Lord. They shall praise thee forever and ever.'"

Was this a passing emotion? Was it merely something suggested by piety for the moment, never to be recalled in mind again? Far from it. The voice of God who called James and John from Zebedee their father, and who told Peter to leave all and follow Him, was potent still. That voice spoke to the young heart: "Everyone that leaveth father and mother and brother and sister, and houses and lands for my sake, shall receive one hundred fold, and shall possess life everlasting." The reward proposed by that promise—the happiness of serving God in this life and the joy of being forever in the company of God hereafter in the kingdom of glory—was such as the young heart, already dedicated to God, could not withstand. He makes the sacrifice, the sacrifice which the Church witnesses every day, of the noblest and best and most beautiful of her children; young men and young women who leave the world with its promises, and devote themselves to the service of Jesus Christ at the altar or in the cloister.

Unpretendingly, but with firm resolution, the young man, called of God, enters the halls devoted to study and prayer. Under the pious, humble, gentle, learned Vincentian Fathers of the College of Castle Knock, and afterwards under the guidance of the learned professors of the world-famed College of Maynooth, the curriculum of study and prayer for almost a decade of years is successfully passed. O, the joy and holy calm and delightful peace of seminary life! Where is the bishop or priest who does not, in after years, sigh for those halls devoted to study and prayer! The seminary bell sounds at five in the morning to awaken the young levite from his slumbers. Signing himself with the sacred sign of the cross, he silently finds his way to the hall for community prayer. After an hour of prayer and meditation, he joins the long line of students, who file into the chapel and assemble around the altar to assist with bowed head and on bended knees at the holy sacrifice of the mass. Afterwards, the student goes to prepare his lessons, classics, rhetoric, philosophy, theology, church history, canon law, holy scriptures, the rubrics and ceremonies of the Church; lesson after lesson is learned under the guidance of venerable and saintly professors. I, myself, have spent my happiest years in some of these institutions. I saw the buildings across the street from me; I saw the pedestrians pass by, young and old, day after day and year after year. I never asked or cared to know their names. I did not even know the name of the family that lived in the house across the street. I had no joy, no bliss, no happiness, but to live in those halls of prayer, to receive Holy Communion, to assist at the Holy Sacrifice of the Mass, and to enjoy the pleasant intercourse of devoted students and gentle professors. And now, as I look back, I sigh with regret that I was ever asked to leave those sacred halls. Since then, forty years have come and gone; but

never have I found, and as my heart tells me, never shall I find, in this world at least, a place again to love as well. And now the time has come when the young levite is called by his superiors and spiritual directors to go up higher. His character and inmost soul, as well as exterior conduct, have been looked into, have been seen through and through, by men whose duty it was to scrutinize that character, in order to form a judgment whether this young man was fit for the dignity of the Priesthood of Jesus Christ to which he had been aspiring; and the judgment was, that he should ascend to that dignity for which he had sighed and toiled from his earliest years.

But where shall he exercise the sacred ministry to which he has attained? What is the further destiny to which God calls him? You know, my dear brethren, that Almighty God, who created us, and opened for us these different stations of life, has a vocation for each and every one of us, and that his divine providence usually leads us along to enter that path in life for which He intended us.

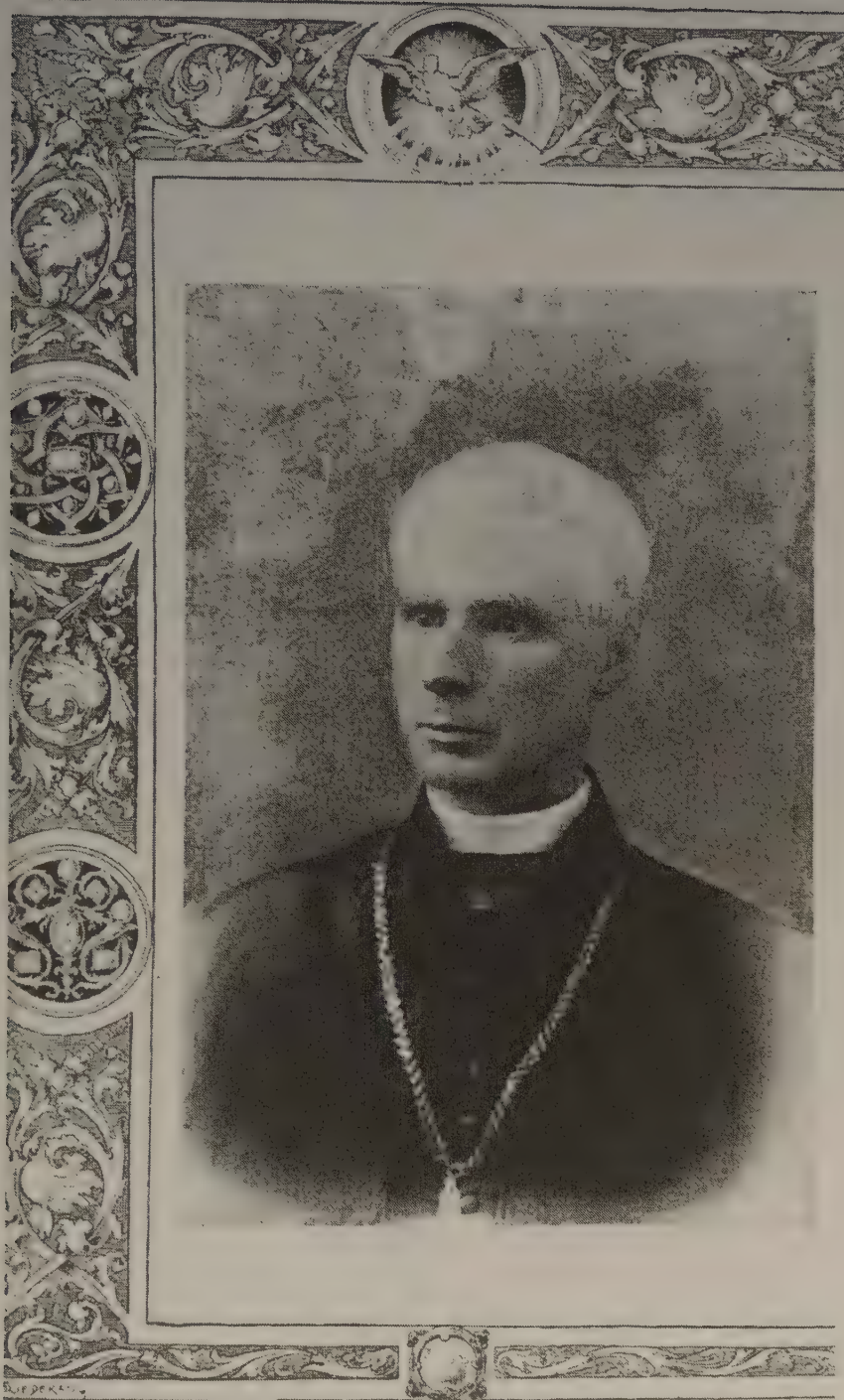
The professors of Maynooth offered this young priest a professor's chair by their side. He was also offered a distinguished place in the Dunboyne establishment of the College, so that by a few years longer study the very highest place in learning may be attained. How is he to decide the encouraging and flattering offers made to him? Shall his Alma Mater, the distinguished nursery of the Irish Church, be allowed to retain a cherished son, in whom she sees the gifts and graces that are to increase her glory and to extend her renown? How settle the claim that is good beyond all rivalry, of the great archdiocese that claims him as her son? The great archdiocese and ecclesiastical province of Cashel, espoused to Christ in the days of St. Patrick, on the summits of whose hills, as they tower above her beautiful plains and valleys, venerable cathedrals and ivy-clad abbeys, grown hoary with years, stand sentinels of her ever-endearing loyalty to Christian faith? Well might he look with pride on that great Archdiocese, where he first saw the light, which first nurtured his Christian faith, and where famous church councils were held in the early ages. Looking around over that beautiful country, distinguished as the Golden Vale, where nature's wealth and delightful scenery abound, well might any young man rejoice that his destiny was cast there forever. But purposes and speculations, however laudable in themselves, and viewed as they may be from whatever standpoint, must always be laid aside and yield their place to what is clearly the will of God. Through the wide-open gates of the great and beautiful new world, countless multitudes of faithful Christians are thronging, whose fervent unceasing prayer is that God would still bless them with the light of Christian faith and the consolations of Christian hope in their new home. God's will is herein revealed. The words of duty and



of sacrifice were spoken of old: "Go forth, out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I will show thee, and I will make of thee a great nation, and I will bless thee and magnify thy name, and thou shalt be blessed." But is it nothing to leave one's native country? Does it entail no sacrifice to part forever with one's kindred? Is the soul of the missionary, who exiles himself for God, swayed by no nostalgic emotion, as he looks toward the receding shores of his native land, as some great ship with its winged sails, bears him away forever from all that he holds dear upon earth? Let us hear the wail that comes down to us from the early Christian ages, 1,300 years ago and more, from St. Columbkille, the dove of the Irish sanctuary, the founder of the monastic orders of Ireland, who, called of God, left home and country, and went across the sea to plant the faith of Christ on the desert shores of western Caledonia. "My eyes," he says, "are filled with tears, and my heart is breaking within my breast, whenever I look over the sea towards my native land, which I shall never see again. If death come upon me, it will be because of the love of my God for whom I have left all, that I might come to these shores to gain souls unto him." The burning zeal of the children of St. Patrick for the faith of Christ is no new theme, nor is it their undue praise that they carried the light of faith to nations upon whom it never shone before, that as apostles they carried the faith of Christ back even to the land of the Apostles. The names of the Irish apostles, St. Columbanus, St. Fridolin, St. Gall, St. Virgilius, are as familiar to those of the household of faith, in France and Germany, in the Swiss valleys, and on the banks of the Arno, as that of St. Benedict at Monte Cassino, or of Saints Peter and Paul in Rome, or of Saints Bridget and Patrick, in Ireland. Go where you will through Europe, there is not a Cathedral or parish church whose bells do not ring out their sacred chimes over the grave of the Irish missionary. By the banks of the Tagus, the Rhone and the Tiber; on St. Peter's Mount and the Pincian Hill; the flowers that bloom and fade scatter leaves and their fragrance over the tombs of these missionaries. "Side by side they sleep—the tonsured monk, the mitred abbot and the croziered bishop of the Irish race. No breezes from their native land sigh over their tombs. The hands that closed their eyes in death, the lips that sang their requiems, were not of their kindred." There is a holier, a stronger, a more beautiful love than the love even of kindred. It is the love of father and children in Jesus Christ, the love of redeemed souls, to whom has been given the grace of immortal life. God called these missionaries. He sent them to be witnesses unto him and to carry his name to the uttermost bounds of the earth. And they went and fulfilled the mission that he entrusted to them. And is not all *this*







RIGHT REV. JOHN J. HOGAN, D. D., BISHOP OF KANSAS CITY.





renewed here to-day? For what is it that gives purpose to this occasion when we see, gathered around the illustrious Metropolitan who governs this great See, not only his own devoted clergy and people, who love him as a father, but the archbishops and bishops from other great Sees, with their numerous clergy, who have come from afar, from the outlying provinces, from the shores of distant oceans and the great lakes and bays that encircle this mighty land? Is it not that we see before us one sent of God, one whom God has singularly blessed in his sacred ministry. God has sent you his anointed servant. He has given him a divine vocation and an exalted place in his church. He has called upon him to leave his native land, and his kindred, and his father's house, and to go into a far-off country, upon whose shores were tossed the exile children of a faithful Christian race, who, in their hour of adversity, had to leave their native land and seek a home elsewhere. There were no priests to administer to them the rites of their church; no one to baptize their offspring; no one to console the dying. "The little ones asked for bread, and there was no one to break it unto them." The wail of the dying emigrants rose above the surge of the dreary, trackless sea. The emigrants' graves lined the forest shores and dotted the sandy banks of the mightiest of our rivers, that sweeps on its course to the ocean. No priest was there to bless these graves, to chant the requiems of the departed, or to console the living, bereft of friends in a strange land. But here one has come to you to discharge these sacred offices. One has come to minister unto you, sent to you by Almighty God. For thirty-eight years, thirteen as priest and twenty-five as bishop, he has served you in the church of God, and ministered unto the faithful of Jesus Christ, in St. Louis, at Nashville and here in Chicago. And where is the diocese as fruitful as this? Where has the church grown so wonderfully great, and in so short a time, either in these later or in apostolic ages, as in this Chicago archdiocese? Two hundred parish churches. Three hundred and twenty-eight priests. Over one hundred parish schools. One hundred convents of the different religious orders. Five hundred thousand Catholic people of every condition and rank in life, and of every nationality. All organized, and directed and kept intent upon their various duties, and in their respective spheres, in the service of God and of their neighbor, and in the care of their immortal souls, under the gentle sway of their beloved Archbishop, who feeds the flock entrusted to him, "with the tenderness of a father, the vigilance of a guide, the disinterestedness of an apostle, and the decorum and holiness of a minister of Jesus Christ." Truly may we say in the language of the Gospel: "We have seen wonderful things to-day. By the Lord this hath been done, and it is wonderful in our eyes." All this is indeed the work of the Lord. Praised be His holy

name. But it is also the work of the Lord by his chosen servant, whom the Lord hath called, and sent to you—your illustrious, saintly, devoted and venerated archbishop.

Ten years ago I spoke to you from this sacred place, when your illustrious prelate received upon his shoulders the Blessed Pallium brought from the tomb of St. Peter, bespeaking in him the virtues you have every day since witnessed—humility, meekness, charity, apostolic zeal. You listened to me then with respectful attention, and I speak of it, because you honor me now in the same manner. I told you then, that God was about to bless you, and that the blessing he was about to give you was one of the greatest you could receive—the blessing of having a good pastor, a pastor according to God's own heart. "I will give you pastors according to my own heart," saith the Lord, "and they shall feed you with knowledge and doctrine." I told you, faithful Catholics of Chicago, who have done so much for religion, who have clung to your faith in the dark hours of adversity, in the weakness of the early beginning of our holy church here, that in reward of your fidelity, God had a great and special blessing in store for you. And has not the promise been fulfilled? Do you not see, and rejoice in the fulfillment of that promise to-day? And seeing all this, and in the ecstasy of rejoicement for it, is it any wonder that you throng the streets of this great city, that you crowd the aisles of this beautiful Cathedral, that you bid the joy bells ring out their peals and the organ and choir unite in chorus, and that you kneel before the altar at the Solemn Pontifical Mass, thanking God for the blessings you enjoy, and wishing and praying for your beloved, devoted, illustrious archbishop, that God may grant him yet many years to live, for the prosperity of the church, and for the happiness and joy of the devoted clergy and people confided to his care?"

The solemn wish expressed by the eloquent orator found a ready response in the hearts of the vast audience, and a prayer arose to Heaven that his words might prove as prophetic in the future as they did in the past. Grandly impressive was the rest of the Solemn Pontifical Mass. A profound silence fell upon the mighty crowd as the Archbishop celebrants' clear tones resounded throughout the church at the preface, while the sound of the altar bell, mingling with the one in the great church tower and the soft strains of the organ, filled the hearts of all with reverential awe. Words fail to properly describe the scene when the time of the benediction arrived. Twenty-five years before, in the cathedral in St. Louis, he gave his first Episcopal blessing to many distinguished members of the American Hierarchy, and to a vast congregation of his parishioners, relatives and friends; here in the cathedral of the great city of Chicago, after a period of a quarter of a century, he

renews that benediction; and there are some present who received his first. As he raised his hands to Heaven and uttered the words "*Benedicat vos Deus*," one impulse of feeling touched the hearts of the multitude of prelates, priests and people who, humbly bowing or kneeling, felt in their souls the influence of that benediction.

The music of the mass—L. Niedermeyer's Mass in *B*—was never before so completely rendered in America. Great waves of harmony rolled over the incense-laden atmosphere, at times, music soft and sweet as waters of the rippling brook or the melody of "harps touched by angels' fingers" awakened deep and holy emotions. The choir was composed of sixty voices, accompanied by a full orchestra, the organ and a harp. Cuillo's "Veni Creator" was sung just before the sermon by a quartet consisting of Mrs. Dony, soprano; Miss Kate Coffey, contralto; Mr. P. Gleeson, tenor; and Mr. F. A. Langlois, basso. The music of the mass opened with a solo by Mrs. Dony. The other noteworthy parts was Handel's "Largo," played as an offertory, and, in conclusion, Svendsen's "Coronation March," played as a recessional. The most impressive number of the musical programme was the "Largo," played with harp, violin, organ and orchestra. Mrs. Chaterton was the harpist and Mr. Rosenbecker had the violin solo. The music introducing first a harp solo, followed by the violin, and closing with a grand flood of sound from those instruments, the violins of the orchestra and the grand organ was exquisite. Mr. H. C. Beseler was the organist and director.

At the close of the celebration of the Silver Jubilee in the cathedral, the prelates and clergy returned to their respective places of gathering.

The following are the names of the church dignitaries and clergy in attendance at the ceremonies of the celebration: Most Rev. Archbishop, John Ireland, St. Paul, Minn.; Most Rev. Archbishop P. J. Ryan, Philadelphia, Pa.; Most Rev. Archbishop, Henry Elder, Cincinnati, Ohio; the Right Rev. Mgr. Zaninger, Administrator of the Archdiocese of Milwaukee, Wis.; the Right Rev. J. J. Cotter, Wenona, Minn.; the Right Rev. James McGoldrick, Duluth, Minn.; the Right Rev. Thomas McGovern, Harrisburg, Pa.; Right Rev. I. J. Janssens, Belleville, Ill.; Right Rev. James Ryan, Alton, Ill.; Right Rev. John J. Hennessy, Wichita, Kas.; Right Rev. Richard Scannell, Concordia, Kas.; The Right Rev. Thomas Bonacum, Lincoln, Neb.; Right Rev. H. J. Richter, Grand Rapids, Mich.; Right Rev. Joseph Rademacher, Nashville, Tenn.; Right Rev. Kilian C. Flasch, La Crosse, Wis.; Right Rev. Francis Silas Chatard, Vincennes, Ind.; Right Rev. John Moore, St. Augustine, Fla.; Right Rev. John L. Spalding, Peoria, Ill.; Right Rev. John J. Hogan, Kansas City, Kas.; Right Rev. John Hennessy, Dubuque, Iowa; Very Rev. A. L. Magnien, S. S., Superior of St.



Mary's seminary, Baltimore, Md.; Very Rev. P. V. Kavanagh, Superior of the Holy Angels' seminary, Suspension Bridge, N. Y.; Very Rev. Joseph Rainer, Superior of St. Francis seminary, Milwaukee, Wis.; Very Rev. J. M. Marsile, S. V., Superior of St. Viateur's college, Bourbonnais Grove; Very Rev. Michael Hurley, Peoria, Ill.; Very Rev. P. J. Gleeson, Vicar-General of the Diocese of Nashville, Tenn.; Very Rev. P. L. Brady, Vicar-General of the Archdiocese of St. Louis, Mo.; Rev. D. I. Flannery and I. Flannigan, Davenport; Father Dalton, Kansas City; Father Ryan, S. J., Baltimore; Father Veale, Memphis; Fathers Gahan, D. S. Phelan and Andrew Eustace, St. Louis; Very Rev. D. M. J. Dowling, V. G., Revs. M. J. Fitzsimmons, P. J. Muldoon, F. N. Perry, J. M. Scanlan, N. J. Mooney, J. P. Dore, P. A. McLoughlin, J. Radziejewski, Victor Zaleski, Francis Slominski, J. Hemlock, E. J. Dunne, P. Guilfoyle, Alex. McGavick, A. J. Thiele, Geo. Blatter, Francis Burelbach, John H. Schagemann, C.S.S.R., P. M. Flannigan, Francis Reynolds, D. J. Pickham, Hugh O'Gara McShane, E. M. Griffin, Peter Fischer, Peter Balzer, S. Moretti, O. S., J. Tonissi, O. S., Thos. Morechini, O. S., Symphorian Forstmann, O.S.F., Paschalis Nolte, O.S.F., Bernard P. Murray, J. J. Darcy, Clement Venn, A. Evers, M. Bonfield, E. A. Kelly, J. P. O'Reilly, T. Ryan, P. D. Gill, L. J. Cunningham, Thomas Burke, W. S. Hennessy, Denis O'Brien, D. J. Riordan, J. M. Dunne, Jas. McGavick, Ferdinand Kalvelage, Dominic Konen, E. T. Goldschmidt, C. Schickowski, F. M. Bay, M. J. Dorney, D. Hishen, R. Dunne, J. Dettmer, Jos. Barzynski, C.R., J. Meller, Denis A. Tighe, Wm. J. McNamee, J. T. Callaghan, J. Bulfin, Edwin Kelly, S.J., John D. Condon, S.J., Ferdinand J. Weinman, S.J., Patrick Murphy, S.J., P. J. Tinan, W. M. Foley, D. M. Thiele, Joseph W. Hauser, P. T. Butler, J. H. Crowe, P. L. Biermann, M. Pyplatz, J. Wojtale, Hugh McGuire, D. Croke, S. P. McDonnell, Jas. McCann, P. J. O'Connor, Thos. E. Cox, Very Rev. T. J. Butler, D.D., R.D., Revs. A. P. Lonergan, M. O'Brien, Francis Bobal, J. Mevel, Celestine Englbrecht, O.S.B., Casimir Elseser, O.S.B., J. C. Lesage, J. Nawrocki, J. Lange, Jos. Malecki, Timothy Sullivan, S. Moloney, M. F. Sullivan, P. A. L. Egan, T. Ouimet, J. B. Bourassa, John Waldron, Th. P. Hodnett, M. T. Mackin, Dennis E. McGrath, James F. Flood, E. A. Murphy, J. Gillan, P. Dwyer, J. Schaefer, J. Zilla, F. Zulereski, M. E. Erz, J. Kirsch, J. M. Gennit, F. Luette, C.S.S.R., Aug. Tolton, Joseph M. Cartan, J. C. McCormick, N. J. Hitchcock, Achille L. Bergeron, A. Granger, J. Therien, Theodore Bonifas, J. F. Jedlicka, D. S. A. Mahoney, P. O'Brien, A. Croke, J. Finn, Very Rev. B. Baldi, O.S., Revs. H. Crevier, O.S., M. Laplace, O.S., Alexis Weyenberg, O.S., Th. F. Galligan, E. O'Reilly, P. A. Sullivan, T. A. Kearns, J. J. Sullivan, M. Van de Laar, P. J. Hickey, George Heldman, Joseph Diekmann, Maximilian Neumann, O.S.F., Geo. Rathz, P. J. McDonnell,

F. S. Henneberry, W. Hackett, M. O'Sullivan, D. J. McCaffrey, Very Rev. Nepomuc Jaeger, O.S.B., Revs. Denis Hayes, J. J. Dennison, J. J. Greene, Michael J. Corbett, S.J., Walter Hill, S.J., Vincent Barzynski, C.R., Joseph Halter, C.R., Dominic Egan, H. Quinn, P. J. Agnew, J. A. Hines, Mathias W. Barth, J. J. Carroll, J. J. Jennings, Very Rev. C. Fournier, C.S.V., Revs. G. Belanger, C.S.V., Felix Guedry, C.M., Patrick V. Judge, C.M., A. Asmuth, C.M., D. F. McGuire, Thos. Feeley, Valentine Kohlbeek, O.S.B., Joseph Molitor, J. Aylward, J. Deiters, A. Royer, J. A. Coughlin, J. E. Shannahan, T. F. Leyden, Patrick Scanlan, C. Schnücker, Joseph Rempe, Jas. Coté, H. Bangen, L. Campbell, D. Spelman, P. McGuire, Thos. Smith, Bruno Riss, O.S.B., Very Rev. P. Beaudoin, C.S.V., R.D., Revs. J. J. Bennett, W. Goebbels, P. A. De Paradis, D.D., John Walsh, J. Treacy, Francis Lynde, M. Dineen, J. F. Berube, J. Mackin, B. Westarp, F. J. Rüttershoff, L. Moczygemba, Thos. Quigley, P. C. Conway, O. Groenebaum, W. Horan, C. Kalvelage, J. Rohde, Maurice Stack, C. O'Callaghan, D.D., Wm. Bally, C. J. Huth, J. Gallagher, J. E. Hogan, P. J. Gormley, J. Levasseur, H. Mehring, P. W. Dunne, Jos. P. Greene, Cyprian Bauscheid, O.S.F., J. J. Morrissey, P. Paradis, J. Beineke, M. A. Bruton, J. M. Hagan, J. J. Grogan, H. Smythe, F. A. Sixt, C. Kozlowski, M. Orth, E. Weber, J. J. McGovern, D.D., Æmilian Wendel, O.S.B., Thomas Burke, P. M. O'Neill, F. Chouinard, C.S.V., Rich. McGuire, M. Luby, P. Halbmaier, J. Molony, Geo. S. Kertson, Lawrence Meehan, Aug. Wenker, J. Kilkenney, C. Duerr, Thos. J. Kearney, D. B. Toomey, A. Carr, J. J. Flaherty, Michael McLaughlin, Stephen Woulfe, Joseph McMahon, J. Bollmann, F. J. Antl, Anton Bueter, L. A. Erhard, Patrick McMahon, H. M. Fegers, Bernard J. Schütte, Z. S. Berard, J. C. Madden, A. L. Labrie, M. Foley, A. Goulet, Sr., Utto Huber, O.S.B., E. W. Gavin, C. Backus, W. de la Porte, W. Netstraeter, Th. F. O'Gara, J. Walsh, J. Wiederhold, James F. Clancy, Very Rev. T. F. Mangan, R. D., Revs. D. J. Crimmins, M. J. Marsile, C.S.V., Jos. Laberge, C.S.V., G. Legris, C.S.V., E. A. Gray.

## The Banquet.

The banquet in honor of Archbishop Feehan and his distinguished guests the visiting bishops and clergy, given by the priests of the Archdiocese, was one of the prominent features of the Silver Jubilee celebration. The committee of priests decided after due deliberation to hold the banquet in the grand banquet hall of the Auditorium Hotel. As soon as the Bishops and Clergy were ready they entered carriages and without delay were taken to the Auditorium Building. At 2 o'clock all the participants had assembled in the parlors of the Hotel, and were conducted to the magnificent banquet room where elegant simplicity ruled in all its parts. Whatever decorations there were, were appropriate and beautiful. Along the west wall of the room stood the table of honor. Nine others started at right angles from this. Suspended from the wall in the center, back of Archbishop Feehan, was a shield in white chrysanthemums and roses. Over a floral design of a miter were the words, prettily worked in red flowers: "Ad Multos Annos." The tables were decorated with flowers, pink and white chrysanthemums, while a multitude of wax candles cast soft rays of light over the attractive scene. The menu was handsomely printed on a card illuminated with the Archbishop's monogram in silver letters, and bound with it, by a ribbon of pontifical purple, was the photograph of His Grace. During the banquet a mandolin orchestra performed the following programme:

March.....	Valisi
Waltz, "This Is My Vienna,".....	Wagner
The Mill.....	Gillette
Overture, "Semiramide,".....	Rossini
Polka, "Hektograph,".....	E. Strauss
Waltz, "San Diego,".....	Corbin
La Retirata Espazanolá.....	Danze
Potpourri, "Merry Monarch,".....	Titl
Serenade, "Merry Monarch,".....	Titl
Gallop, "All Aboard,".....	E. Strauss

At the close of the banquet, Rev. E. J. Dunne, as chairman of the Committee of Priests of the Archdiocese, announced that the address of the Clergy to His Grace was now in order, and after that the toasts with the accompanying speeches by eloquent orators would follow in the order stated on the programme, and that His Grace had consented to act as chairman.

### PROGRAMME.

SILVER JUBILEE—Congratulatory address of the Clergy, "Ad Multos Annos," by Very Rev. D. M. J. Dowling, V. G.

"OUR HOLY FATHER"—Vice-regent of Christ, Spiritual Ruler of Christendom—Rev. Dr. McGovern.

SONG, SELECTED—Rev. Dr. Butler.

"THE VISITING BISHOPS"—Archbishops Ryan and Elder.

"THE CLERGY OF THE ARCHDIOCESE OF CHICAGO"—Rev. E. J. Dunne.

"THE VISITING CLERGY"—Rev. D. S. Phelan, of St. Louis.

SONG, QUARTET—Fathers Dore, Kelley, O'Callaghan and Mahoney.

"OUR CHURCH AND OUR COUNTRY"—A good Catholic, a good citizen—Bishop Spalding, of Peoria.

"THE CATHOLIC CHURCH IN CHICAGO"—She has kept pace with the unrelaxed growth of our magnificent city—Rev. D. J. McCaffrey.

Father Dunne then introduced the Very Rev. D. M. J. Dowling, Vicar General of the Archdiocese, who read the address. The sentiment being, "The Clergy of the Archdiocese on the occasion of the Archbishop's 25th Anniversary."

"YOUR GRACE: A quarter of a century has passed since the miter you wear and have honored was placed upon your head. Your 333 priests and 500,000 faithful people offer you greetings the kindest on this Silver Jubilee of your elevation to the episcopacy. The ten years you have ruled our glorious young church merit the priestly tribute of reverence and loyalty we offer you to-day and the magnificent lay demonstration of affection and veneration which the streets of your metropolitan city will present to you to-night. Your apostolic career for fifteen years in Tennessee was a most gratifying contribution to the religious zeal, the heartfelt solicitude, the encouraging sympathy, the gladdening consolation and happy salvation of fallen and suffering humanity. Those who were struggling out of the miseries that desolating war spread over the land, the unfortunate ones that grinding poverty held in remorseless grasp, the orphans that resistless and death-dealing pestilence made your inheritance and the children whose lives have since shed luster on the religious and educational training of their youth, rejoice with you on this grand day and pray for God's choicest blessings on you, their kind protector and fond father and devoted master and faithful shepherd.

"Fifteen years of unalloyed devotion to duties that required sublimest charity, the most faultless administrative ability, and most zealous, unfaltering devotion to the Holy Church at Nashville merited the well-bestowed recognition, when at the death of saintly Bishop Foley, loved and lamented by priests and people, the Holy See, at the request of the Archbishop and Bishops of the province of St. Louis, appointed your Grace, Archbishop of the new metropolitan see of Chicago. This was just ten years ago, and never in the growth of any city has such progress been crowded into so short a space. Even the magical crea-



tion of the mythical cities of fiction and fable has been more than rivaled. The record of unappreciable result and apostolic achievement that are the history of this period of our church, is linked imperishably with your Grace's name, for this has been the church-building epoch of our history, and the faithful of twelve distinct nationalities worship at the holy altars of eighty churches, and they are one in faith and prayer and sacrifice. It is also the Catholic school-building epoch of our history. We have comparatively the largest parochial school attendance of any diocese in our land, and the recognition of the city school authorities ranks our primary and grammar schools with theirs and guarantees their efficiency to the skeptical as well as to the confiding.

"It has been the epoch of unsurpassed development in the growth of institutions that were required to meet the spiritual and corporal and moral needs of our ever increasing multitudes of people. This epoch is teeming with the numbers of churches, schools, convents, academies, orphan asylums, industrial schools, hospitals and homes for the aged and the magdalen, that give our diocese a pre-eminence and importance that the proudest of the world's cities can scarcely boast. [Applause.] Yet this wonderful consummation is not the history of the development of ages, or even of one generation, but of your Grace's wise, gentle, firm and progressive administration for ten short years. Is not this glory enough, the making of the grand history of God's church? [Applause.] Yet, there is another phase of your Grace's career that calls for profoundest recognition from your devoted Clergy, to-day, for while God through his church has bestowed greatness on you that would gratify the dreamiest ambition, the highest order of the apostolic inheritance, neither king nor emperor has ever possessed it, irresistible without the power of the sword, yet defenseless priests and people have always revered and revered it, because in it they recognize the divine bond of christian unity. It is the exquisite harmony between metropolitan dignity, apostolic simplicity, gentleness of manner and kindness of heart that is peculiarly your own, and while we express our felicitations and congratulations on this bright Silver Jubilee of your consecration to the episcopacy in proud enthusiasm over your Grace's most glorious administration, we owe it to every recollection of your Grace's kindness and thoughtfulness, that are the equal portion of every priest in your diocese, to proclaim our loyal admiration, true devotion and honest reverence for your Grace's personal character, '*ad multos annos.*'" [Applause.]

#### ARCHBISHOP FEEHAN.

His Grace was visibly moved during the delivery of the address. At its close he arose amid the plaudits of the Clergy and feelingly responded:

"I do not know where I could find words to express adequately my sincere thanks not only for your address, but also for all that you have done to make this day everything that it is.

In your review of twenty-five years you say many generous and friendly things; you refer kindly to the fair Southern land, where I spent so many years, and for this I am grateful, for Nashville, and the diocese of Nashville, and its faithful, kindly generous-hearted people are very dear to me, and it is one of the greatest gratifications of our festival that Nashville comes to us to-day, represented by its most worthy Bishop and its priests.

What you say of the church in the Archdiocese of Chicago is indeed true; she has kept pace with even the wonderful growth and material prosperity of this great city. But this progress of religion is due under God, to the zeal and ability and self-sacrificing labor of the Clergy, both secular and regular.

On an occasion like this I can not forget those who have so largely aided the Clergy in their labors for religion—I mean the members of those great religious communities, who, during all those years, have labored zealously, efficiently, and successfully in the sacred cause of education and charity. No words could add to their merit, and no reward but the supreme one they toil for, could compensate them.

Very much has been done, and yet we are only pioneers, planting the seed, and if the promise of the seed-time is such, how magnificent will be the golden harvest, which I hope many of you will live to see.

In promoting religion and education, you advance also the highest interests of Chicago and of all the people.

We have read of an ancient city that was guarded by one hundred gates. We will give to our great city one hundred gates and more; not of brass, like those of the ancient one, but of most pure gold. Those gates will be the temple of our faith, guarded by faithful priests, and a loyal generous people.

You tell me what of all things else is most grateful to me, of your affectionate loyalty, of your honest, earnest sympathy. This to me is the greatest joy of the Jubilee—the best and brightest crown of twenty-five years.

This day, with all that it signifies, will be for me, while I live, one of happy memory. It will lighten many a labor, dissipate many a care. It will be a sun to brighten all the days of the coming years.

I see around me among the Clergy some who have already known and endured the heat and burden of the day. The majority of the faces I behold are youthful; for all there is a grand work to do in the future.

I earnestly hope and pray that many, very many, may live to celebrate not only their silver, but also many golden jubilees."

The Archbishop now assumed the duty of toastmaster and he proposed the first toast, "Our Holy Father, Vicegerent of Christ, spiritual ruler of Christendom," saying: "It is a great pleasure to me, and I am sure it is to you to have assembled here. I propose long life to Our Holy Father, the Pope, and the restoration of its temporalities to the great church of Rome."

REV. DR. MCGOVERN

Responded, and said:

"This is the first time, I believe, in the history of our city, that an opportunity has been afforded to give public expression at such a formal and magnificent gathering of the Clergy of this Archdiocese and in the presence of so many honored guests to the sentiment contained in the words spoken by our illustrious chairman. Not that the Clergy or the Catholic people of Chicago have ever been found wanting in love and loyalty to the Supreme Pontiff of the universal church, but never before has there been a celebration of such a magnitude, and now, after the close of fifty years of the church's existence in this city, our beloved Archbishop offers that long-wished-for occasion, and we gladly embrace it.

"I would assume too much to speak diffusely on the sentiment proposed before such an assemblage of the American hierarchy, among whom I see the greatest of our church orators, eminent writers, learned theologians, and the flower of the priesthood from this western portion of the Catholic church in America, but in keeping with the sentiment, I will say a few words about our reigning Sovereign Pontiff. They speak, they write of the grand old men of this day. Leo XIII. towers in grandeur over them all. As a statesman he has no peer; as a churchman he has no equal. Elected to fill the vacancy left in the chair of Peter by his predecessor of sainted memory, at an age when men begin to give up the manifold cares of life and prepare for the last moments that precede their departure from this world, he put aside all consideration of self, and with an elasticity of youth, vigor of ripe manhood, and the experienced judgment of matured years, he took hold of the mighty interests of Holy Church. His management and his attitude during the twelve years of his pontificate have been simply sublime. Alive to the questions of the day that are beneficial to the human race, he has fearlessly lifted up his voice in the cause of temperance, in behalf of the working man; he has vigorously protested against godless schools; he brought to a successful issue the kulturkampf in Germany, and never relinquished any of his rights as head of the Church and as the despoiled sovereign of Rome. When he received the triple crown of the sovereign pontiff of the church it was not amid

the pomp and splendor of church ceremonials, in the great basilica of St. Peter, but immured within the walls of the Vatican, a prisoner where he ever since has remained in duress. It is said that certain laws of the usurping government guarantee him sovereign rights. He is the best judge of those guarantees, and here on the 20th day of this month he issued another of his admirable encyclicals, protesting against the treatment of the Holy See in the Eternal city.

"It is nearly forty years since prayers were offered up in every Catholic household in Chicago for the speedy restoration of his Holiness Pope Pius IX. to the Eternal City, whence he had been driven by a band of outlaws. Words of sympathy and encouragement were sent to him by the Clergy and loyal Catholics of the then young city. There was a band of boys, under a chosen leader. He would have rejoiced to be present on this occasion, but he sleeps under the sanctuary of his cathedral over on the banks of the Mississippi. There are not many here of that band to-day—His Grace Archbishop Ireland and another. When the joyous news reached Chicago that Pope Pius IX. had been restored to his temporalities there was great rejoicing, and the band of boys made it a festive occasion. They had a celebration one evening in the school-house in the rear of the Bishop's residence, on Madison street, at which the Right Rev. Bishop. Vandevelde and all the priests of the city, to the number of five, and a select audience of the laity assisted. Greetings and felicitations were sent to the Holy Father, and the great catholic expression of congratulation, "Long life to our Holy Father," echoed through the stillness of the night and awakened feelings of enthusiasm in everyone's heart. One of that band is here to-day and is called on to renew those sentiments of loyalty to our present Sovereign Pontiff, Leo XIII. He gladly assumes the duty, and hopes that the time is not far distant when all christendom will witness another celebration of rejoicing at the Holy Father's triumph over his enemies, and the return to him of his temporal power, and that in commemorating the event, our now great city will eclipse every demonstration that ever took place within its walls. The survivor of that little band is thankful to God that he has been spared to see this glorious day in the history of the Catholic Church of Chicago, and down here where the sand dunes used to be, in this noble structure erected by Chicago brains, energy and money, he lifts up his voice and in the name of the Clergy and the Catholic people of Chicago sends forth the greeting, so enthusiastically expressed by His Grace, with a loud shout, may it arise like a whirlwind, speed over lake and land and ocean, reach the Vatican and gladden our Holy Father's dear old heart: "Long life to our Holy Father Leo XIII., Supreme Pontiff of the Universal Church, and temporal ruler. Vivat! vivat!!"



The Very Rev. T. J. Butler, D. D., sang, in beautiful voice, the dear old song, "And doth not a meeting like this make amends?" which was received with generous applause.

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"OUR VISITING BISHOPS."

HIS GRACE ARCHBISHOP RYAN.

THE CONSERVATISM AND RESERVE POWER OF ARCHBISHOP FEEHAN HIGHLY  
COMMENDED.

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Archbishop Feehan introduced Archbishop Ryan, of Philadelphia, in complimentary words, alluding to their long acquaintance, and his great esteem for his tried and true friend. When the great orator rose to respond he was received with great applause. In a peculiarly graceful and characteristic manner he spoke as follows:

"RT. REV. BISHOP, BISHOPS AND FATHERS: I say to you this is a triple celebration. While it is a celebration, as announced, of the jubilee on the anniversary of the prelacy of your most worthy archbishop, it is also to celebrate the anniversary of his ordination as a priest. [Applause.] I remember being present at both events. It is also the tenth anniversary, as announced here to-night, of his coming to Chicago as your archbishop. [Applause.] It is also about the thirty-eighth anniversary of my first acquaintance with him. [Applause.] In all these years I have remarked his progress, and it is all I predicted it should be from our first acquaintance.

"I have heard of him and known him through the various stages of his career, as a young man at college—one of the best scholars and one of the most progressive of the college. To-day the people of this great city and this great country and this great diocese come to do honor to a great prelate who has held the reins in a trying time and has been enabled, with God's benediction, to enrich this great see, with all these innumerable institutions, prelates, priests, churches of the diocese, in this great progress that was at once great and also conservative. To the casual observer, this great honor may seem as a sort of man-worship. It may seem so to those who do not know the spirit of the Church. Some may say it is a spirit that would say to him: 'God hath anointed thee above thy fellows with the oil of gladness.' You are a prelate, you can rule now. The miter is your crown and the crosier is your scepter and you rule not only the eternal act, but even the heart and affections and thoughts and feelings of the people. Many outside of the church mistake this honor as if it were an honor that endangers the self-humility of the man. They can not conceive that a man can stand upon these dangerous pinnacles and preserve his humility, but when that self even

is honored the man who receives the honor feels doubly his responsibility. The thoughts of religion, the thought of great responsibilities will preserve morality and purity. We see also a sense of gratitude to God.

"No matter how you accept it, no matter with what words of praise, the Church herself will always maintain that it is God who has given it; that it is God who has blessed this young Church; that it is God's benediction to this episcopacy; that it is God's arm that has lifted up the arm of the bishop, and God's voice that is heard in the voice of the bishop. Therefore, from all standpoints—the Christian standpoint, the Catholic standpoint—how beautiful and at the same time how sacred to the humility of the man. Whilst the Church exalts, even it preserves the man in the spirit of religion, and he has not only conservatism and quietness, but strength in his quietness. This is the character of this man whom God has selected and in whose honor we meet here to-day. [Applause.] That his ministration has been successful no one can doubt. His works praise him to the gates.

"There are some, perhaps, who might think that he might have been more progressive, might have led more movements, might have gone on more in the spirit of this city. There might have been more of this go-ahead spirit which has characterized this city of all the cities of the world. Chicago might have found more of an echo in his breath. But we know that the planets are kept in their proper courses and from rushing into chaos by two powers. There is a centrifugal force and there is a centripetal force. Both are needed, and it is in terrestrial and spiritual matters the same as with the heavenly bodies. If the planets should wander off into space it would be a serious matter. [Applause.] If we had not the sun we would dash off into illimitable space. We could penetrate the eternal solitude of space and we could find out what its secrets are. If the sun were not sent to keep these planets from rushing off frantically into space, without restraining them, where would they be, and where would we be if there were not a central sun that would preserve our progress? Chicago needs no lash. She needs something to restrain and direct her. If, in the famous chariot race depicted in 'Ben Hur,' the horses could speak they would say: 'Oh, if we were only let alone, how we could beat that animal, how we could dash through the arena; but it is this rein, it is this chariot, it is the man behind us that keeps us from beating all.' But if the animal was allowed to dash forward he would dash into space, he would be in confusion, and he would come in contact with something and be ruined. And lest no one is supposed to be behind the age—and the old Church herself is not behind the age—to restrain and direct and keep

aright and control the force ; it requires this full man, this strong man, who is, while progressive, also conservative. It requires this, then, in a great community like this. And one of the prelates at the time of his election remarked that there was a strength about him and a restraining power that Chicago needed. [Applause.]

"I congratulate you, then, priests of Chicago, upon your great archbishop; I congratulate the Archbishop and the Clergy. He has relied on none of the acts of popularity, none of the mere arts of obtaining the approbation of the people. We all consider and know the warm heart, the genial nature, and, back of it all, we know the strength that lies in him—hence this reception to-night. I congratulate His Grace upon such a pastorate. Let us hope this devotion, this loyalty, this conservatism and progress, may continue until the mighty spirit of twenty-five years ago shall be crowned with the crown of eternal approval, and until the growth of his diocese shall reach beyond his most sanguine expectations." [Applause.]

REV. E. J. DUNNE, ALL SAINTS CHURCH, CHICAGO.

The Rev. Father Dunne replied to the toast of the "Clergy of the Archdiocese," as follows :

YOUR GRACE: I comply with Your Grace's request to respond to this toast (The Clergy of the Archdiocese of Chicago) with the acutest sense of the great honor with which you distinguish me, and at the same time with a reluctance born of the consciousness that more eloquent and much more worthy tongues are silent while I speak, and that the clergy of the Archdiocese of Chicago merit every measure of praise that the most appreciative admiration would inspire.

I regret that the exigencies of our grand demonstration do not permit me to recall even briefly the glorious deeds of our immortal dead or unveil even slightly the beautiful holy lives of other departed brethren, who in their narrow spheres made Christ live again amongst men.

The spirit of the dead is the proud inheritance of the living, and the labors, and struggles of the past, the glory of the present and the unrivaled promise of the future of our wonderful Archdiocese, represent the zeal and energy of a Clergy made up of many nationalities, and many orders, but working together in unity and harmony begotten of devotion to Holy Mother Church and veneration for their beloved Ordinary, who can gaze upon the spectacle and not proclaim in the words of Scripture, "*Quam bonum et quam jucundum habitare fratres in unum.*"

Our Clergy are animated by the single purpose dictated by their priestly zeal. As we evidence it to-day in their united expressions of

our love, loyalty, and devotion to our revered Archbishop on the occasion of the Silver Jubilee of his consecration, so is it always in acts of friendship and help and encouragement towards each other when occasion at any time requires.

We all at some time knelt at the feet of an Archbishop or Bishop of God's Holy Church when he held our newly consecrated hands in his and looking down into our faces said: "Promittis mihi et successoribus meis obedientiam et reverentiam?" Without reserve "promitto" we replied, and the grand immersing of our personal individuality was pledged, and I do not think I exaggerate when I proudly state that the Clergy of the Archdiocese of Chicago are pre-eminent for their conscientious regard for that sacred promise, for they are obedient as the soldier is obedient, and they have the reverence for their beloved Archbishop that his sacred office demands, and that his gentleness of manner and kindness of heart evoke from all alike. These are the grand traits of the Chicago Clergy; they recognize the demands of priestly allegiance, and try to fulfill them, and they are rejoiced to be the instruments however humble by which their devoted Archbishop conducts God's Church for God's greater honor and glory."

REV. D. S. PHELAN, St. Louis, Mo.

"The Visiting Clergy" was ably presented by Father Phelan, of the Western Watchman.

Archbishop Feehan now rose and expressed his thanks to the Most Rev., Rt. Rev. and Rev. priests from abroad, and requested Father Phelan, whose "watchful eye had been upon them long" to respond.

FATHER PHELAN SAID:

"I have no apology to make to your Grace and your distinguished company for the few and desultory remarks I shall make and I did not know I was to respond to one of the regular toasts of the evening until I heard my name spoken at the close of your Grace's complimentary toast. If your guests from abroad have any fault to find with their spokesman they will know where to place the blame. The clergy who have come here from foreign dioceses have been edified and delighted with what they have witnessed to-day. We came here, archbishops, bishops and priests, to honor a distinguished prelate of the American Church and to join the greetings of the whole country with yours on the happy twenty-fifth anniversary of his episcopal consecration. The ceremonies in your grand cathedral this morning were superb beyond description. The eulogy you heard pronounced on your great Metropolitan by the eloquent Bishop of Kansas City, was well worth coming a thousand miles to hear. The sight of this banquet hall this evening



is one that will not soon fade from our delighted memory. The remarks of this evening have necessarily taken a personal and reminiscent turn, and I shall not attempt to divert their course. I knew your Archbishop when he was a priest of St. Louis. He then was pointed out by common prophecy as a coming bishop. I know not just what qualifications fit a man for the episcopacy, but he must have had them all. A good priest will make a good bishop if he is caught young. Father Feehan was a good priest and Bishop Hogan has told you that he was caught young. A bishop must from the day of his ordination be grave and very good if he would become one of the first order; but I fancy such a course of conduct will conduce to happiness, but it is destructive of all fun. Your Archbishop was always grave and good and his work in three dioceses has not been fun. I was glad the Archbishop of Philadelphia, dilated on the centripetal force of your Metropolitan. He said he was conservative and by his ponderous and potent personality kept you, wandering stars of the second order of the clergy, from dashing into each other or losing yourselves in the illimitable solitudes of space. We want more centripetal bishops, who will hold their own souls in peace and let priests alone. His Grace, of Philadelphia, spoke of the dangers resulting from Chicago's reckless dash and visibly trembled for the fate of the "eternal solitudes" as Josh Billings trembled for the "setting sun" when he learned that "Lo, the poor Indian" was being driven in the direction of that hapless orb. I join in his fear. Chicago has made a bold plunge in the direction of the "eternal solitudes" of Indiana, and has just halted on its western border to take breath for another plunge. There are some "eternal solitudes" down in Missouri and who knows when she may dash in upon them. This vagabond meteor will in that case fall into the sun and poor windy McGinty will be never heard of more. We have been delighted to hear all that your Archbishop has accomplished in the past ten years and we can understand it without impugning Chicago's well-earned reputation for truth and veracity or resorting for an explanation to that figure of speech wholly unknown here, hyperbole. The fact is we love our bishops and besides heaping honor on them we clothe them with all the grand deeds we do ourselves, keeping only those that are common-place. What greater glory could any prelate desire this day than that of having imputed to him the wonders accomplished by the Thaumaturgi of the Chicago clergy. The wonders are all his by a figure of speech which Philadelphians call "centripetality." This glorious era of Chicago will be known as the golden age of Archbishop Feehan. Proud as is Catholic Chicago in the zenith of her pride, she could not bear a prouder name."

A quartet composed of Fathers Mahoney, Callahan, Perry, and Dore

sang: "If the Waters Could Speak as They Flow," which was so well received that the "Soldier's Farewell" was sung as an encore.

"Our Church and our Country; a Good Catholic, a Good Citizen;" was responded to by the

RIGHT REV. JOHN LANCASTER SPALDING, D. D.,  
BISHOP OF PEORIA.

"The learned and eloquent Bishop, as he arose and came forward, was received by rapturous applause, indicating his popularity among the Clergy. The following is a faint outline of the most remarkable address made at the banquet.

In speaking of the harmony between the love Catholics bear their church and that which they bear their country, he should speak of it as a result of education. It is astonishing that catholics whose blood has enriched the soil of all the nations, who have stood shoulder to shoulder with their fellow-countrymen to defend their nation's rights, should be asked if they can be true to this great country; that American catholics whose fathers, brothers and whose kindred have fought and died for this nation's independent existence and for the perpetuity of her institutions should be asked now to proclaim their loyalty to the American constitution. It is never said "I am a loyal protestant," then why doubt catholics? They have and they do prove their loyalty by their deeds. The catholic people who know one another, know that their every heart-throb is in sympathy and in harmony with the mighty aspirations of this great American Republic. There is no class of people upon the earth whose impulses and whose desires are more in keeping with the institutions of this great country than our own people. What is it the American people most desire? Is it not higher intelligence? Is it not purer virtue and greater principle—greater principle for all that is right and true? True conservatism can be found only in striving to make man more unto God's likeness, to make him know more, to make him more rational, more humane, more benevolent, and the American people more than any other people on this earth, are longing so to act, and so to do, that man shall be uplifted, humanized, christianized, remembering that God's image is in every human being. [Applause.]

This is Catholicism beyond a doubt. The world is growing older, and man is developing, is coming nearer to God. The Catholic Church stands in an amicable attitude toward every generous aspiration that comes to the mind or heart of human beings. Here in this great city it is proved beyond cavil that a good catholic is a good citizen. Chicago is an American city par excellence. [Applause.] It is also destined to be the great catholic center of the United States. [Applause.] The outlying world looks to this wonderful center of human activity; it looks here to

see what human energy can accomplish in the material world. Its power is marvelous. Things that no man dared to dream could be possible have been done. This is knowledge of the highest kind. Catholics look to the Clergy for high inspirations, look to them to lead them in the right direction. They have led them in the past up to the highest plane of action, to the most perfect and harmonious co-action of church and state—taught the love of country and of church. Let all this grow here; wait for its increase. It is for these strong, energetic, loving hearts that are gathered in this hall here and are so united under a great leader to achieve this end.

It is true, the American Republic does not pretend to do any spiritual work—that is religious purpose—but it does give absolute liberty to every noble aspiration of the human heart, to incorporate, to make its home and habitation here. This is what the Catholic Church asks. She has been identified with the state in other countries, here she is cut loose. Let there be an open field. Catholics love liberty, love knowledge, love truth, love opportunity. Give it to them and they will not only embrace, but improve each. The Catholic Church will point out that the greatest achievements of mankind is not the material development of material things. The greatest achievement is an educated, elevated manhood, a manhood clothed with righteousness, a manhood imbued with the love of the true and the beautiful. The Catholic American people are working for this end. Their aim on this broad continent is to build up humanity, not in sectionalism, but raise up man in this land, where all people mingle on an equality, and thus bring out that true manhood so beautifully portrayed in Christ."

REV. D. J. McCaffrey.—ST. PIUS' CHURCH, CHICAGO.  
CATHOLIC CHICAGO.

The next toast, "The Catholic Church of Chicago," was responded to by Father D. J. McCaffrey. In the course of his speech, he said: "The Catholic Church in Chicago is not old, but young. As men we remember the first lessons of morality taught us by loving parents, now laid to rest forever, so can we to-day, imagination aiding, catch those heavenly sounds of sacrifice as they fell from the sainted lips of Fr. Cyr some fifty years ago.

May 5, 1833, from out a log cabin near old Fort Dearborn shone forth into the surrounding gloom of unbelief that first faint ray of grace which, in the few succeeding years, grew bright and brighter, until to-day Chicago's matchless material greatness and grandeur is shone on by the full flood of religious hallowed light. Small was the beginning; great was the work, "The harvest indeed was ripe, but the laborers were few."

In the midst of savage Indians and adventurous Christians who thought not of God, the heroic Fr. St. Cyr resolved to "tread the wine-press alone," to offer up one pure soul that, dying, he might breathe a last command, preach Christ and Him crucified. And never was resolve begot of high endeavor more blessed in execution. For long St. Mary's, as the humble log cabin was trustingly called, received the untutored red man and sent him forth with thoughts of God and heaven, and bestowed upon the prodigal returning the kiss of peace, the ring of love eternal. The combined zeal of priest and people soon reared an edifice more commodious, yet modest, to accommodate the rapidly increasing congregation. Ten years passed by and each year noted an increase in Catholic faithful—a heightened zeal in Catholic devotion. Much had been done in holy church's cause, but much remained to be done, when, in 1844, the Rt. Rev. William Quarter took possession of the diocese, of Chicago, as her first Bishop. With but two priests to aid him, the saintly Bishop threw all the zeal of his noble soul into his work of love, and in the four short years of his episcopacy St. Peter's, St. Joseph's and old St. Patrick's churches were erected.

The appeal of homeless thousands in foreign lands touched Chicago's fresh young heart, and with affection's warmth was echoed back: "Welcome to our shore." Each day witnessed strangers on our streets; each month thousands swelled our ranks. The souls of all—of foreigners and natives—were dear alike to mother church, and nobly was every energy strained, every sacrifice made by Bishops Van De Velde, O'Reagan and Duggan, and their few but noble priests to fill those famished hearts with bread of life, with nourishment eternal. Cheerfully did Chicago's pioneers in Catholic faith forego the ways of ease and comfort and seek that poverty their Master sought. Boldly did they dare the raging storm of bigotry and scorn, and with high-minded, noble, patriotic lives hurled back the reproach their enemies would give.

But it was when life was the price of duty, when cholera's ghastly mien protruded from every home, that, with martyr's constancy, they hastened to those halls of death and lent the consolations of relief that only holy church could give. The horrid monster, death, might point with bony finger to the pest-stricken poor and bid a doleful "beware," but thither, unwavering and unflinching, hurried Chicago's devoted Clergy to spend themselves in holy church's cause. The awful trial, where life was offered on religion's hallowed altar in alleviations and ministrations, was hardly over when Chicago's adopted but highly-polished and cultured son—when Catholicity's pride and eloquent ornament was suddenly snatched by hands of Providence from the contem-



plation of things mundane. Oh deeply they deplored it, those who knew and loved him well, but with faith so strong and deathless they were still abiding, buoyed by the hope within them caught from a Saviour's loving promise, "I am with you ever still." And though trial clouded o'er them, and their path was strewn with thorns, nobly did those alteri Christi bear that night of sore bereavement, hoping for a brighter morn. And God smiled his approbation, though the long years intervened, and He sent us Bishop Foley—how we loved and cherished him! From the Southland with its flowers, came that gifted friend of all; but the Northern winters blighted that fair plant so pure and tender, and the good God called him from us to bestow his crown eternal.

With recollections breathing of the spirit that has gone, might we linger 'round the memory of that noble Bishop's soul, and recount the many blessings that were asked and had their granting during his brief stay among us. True affliction came upon us and our churches, charred and smouldering, lay in ruin everywhere, but that spirit, proud, undaunted, breathing of a Holy fire, whispered, "Onward, we're not conquered, for our hope is placed on high."

From the dying embers of Chicago's seven churches in 1871, was caught that spark of true devotion which inflamed the Catholic heart of Chicago with emulation and enthusiasm not only to rebuild, but to beautify and multiply to seven fold and seven the church buildings in our metropolis. Nor were those buildings meaningless things. No, they were the grand expression of that deep religious feeling and earnest devotion which characterized our priests and people then, which blesses them to-day, and which, God willing, they will possess with increased fervor when his grace, the Archbishop, will celebrate his golden jubilee.

But a decade ago the Catholic Church of Chicago might well claim comparison with older Sees, but Chicago's material development had only then begun. The cry for religious succor came from every quarter of our then fermenting and rapidly growing city, when Chicago's priests gathered as affectionate orphan children round the bier of him they loved as fondest father. Man could not fill our want or soothe our woe, but Providence was mindful of our sore afflicted church. That never-erring spirit spoke through Rome; Nashville mourned her greatest loss—Chicago welcomed with open arms her first Archbishop. Like the unseen and unostentatious workings of God's wondrous grace were most prudent means employed for noblest ends by Him whose meekest soul longed to do his works for God's and not for man's applause. Needless for me to speak to you, Reverend Clergy, of that unparalleled progress of Catholicity in Chicago—to you who were the arteries through which the great Catholic heart of the Archbishop throbbed its purest zeal

to the remotest hamlet of our city and diocese. Our churches increased from thirty-seven to eighty-three. Nor were those handmaids, without which religion would be so in name and not in execution, neglected, but in every case received that hearty support and co-operation which one hundred parochial schools, twenty-two academies, four colleges, seven hospitals, many orphan asylums and Feehanville's generous open arms proclaim.

The Catholic Church of Chicago, standing before the world so strong, so promising, surrounded by all the noble safeguards of religion, fortified by those eighty-three cross-crowned citadels commanding five hundred thousand soldiers, marshaled by, more than two hundred fearless chieftains true to the cross—all commanded by our venerable and most beloved prelate, Archbishop Feehan, and sustained and succored by that infallible promise, "I am with you all days, even to the consummation of the world," will live on and on, beloved and blessed by Heaven, till time shall be no more.

#### THE EXECUTIVE COMMITTEE.

REV. F. S. HENNEBERRY, ST. PIUS' CHURCH, CHICAGO.

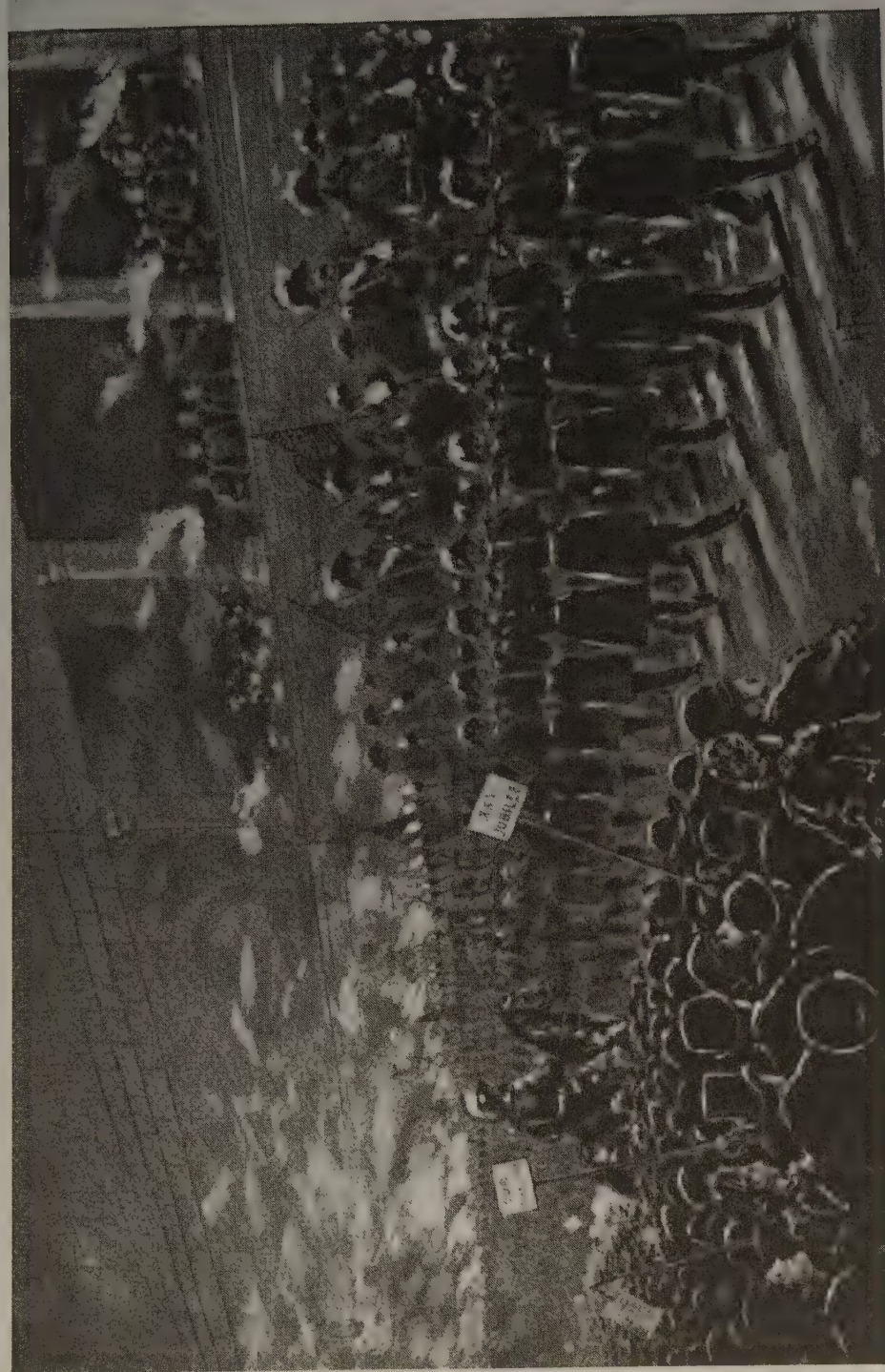
Father Henneberry, in response to the call of Archbishop Feehan spoke on behalf of the executive committee, alluding to the work of that committee and various matters of detail.

"Having just heard the kind words and loving tributes from his devoted Clergy, unexpectedly on our part, through our president, the Alpha, I might say, of the Jubilee Executive Committee, he now bids the Omega of that same committee to state to you the why and the wherefore of this lasting scene before us. Appointed by the Clergy at large, we had determined at one of our meetings to do with pleasure the work entrusted to us, but the honors should be given to others more deserving than some, at least, of the servants of the servants of God. As "Obedience is better than Sacrifice," and the Archbishop by his acquiescence has been a good model for the committee in that regard, I must simply try to do as I am told. It is not necessary for me, in the few words that I have to say, to go into detail. We were asked some months ago by the Clergy to go out like the twelve fishermen of old and do something for our Master's feast; but lo! no sooner did we receive the command to march to victory, as we thought, than we were ordered to halt, with a likelihood of suffering defeat from a source least expected. Like the apostles, too, our little band of workers was made up of men speaking different languages and likewise of different nations. There was the faithful African, the gentle Italian, the courteous Frenchman, the strong German, devoted Bohemian, enthusiastic Pole, the warm-hearted Celt and the bashful but persevering American, who, under

existing circumstances, and with such a grand object in view, knew no such word as defeat. Of different nationalities, we wished, whilst we honored our Chief Pastor, to impress upon ourselves and others the "E Pluribus Unum" of God's Church, to make this celebration the most imposing and cosmopolitan America ever witnessed. In this determination, we were of one thought, one heart, as of one faith, to have a Grand Catholic American Demonstration, and Chicago-like, must be an unqualified success. There was one obstacle, however, that we had to overcome, ere we could hope to realize the fond wishes of the priests and people. The simple character of the Archbishop, his love of retirement, his desire to be left alone, unknown and unhonored, was something almost impossible to overcome; but at last, after repeated entreaties upon His Grace, we finally won him to our cause. It was just ten days ago that he acquiesced to our incessant importunities, so that, at last, he threw down the bars and gave his unrestricted consent to become the honored guest of his loyal Clergy and people. And to-day, Reverend Fathers, you have noticed the pent-up love for the revered Head of Catholic Chicago, break forth with a spontaneity, peculiar to Chicago Priests and Catholics. The harmony and enthusiasm that characterized the meetings of the members of the Executive Committee was even more noticeable among the Clergy, as well as the faithful and enthusiastic Catholics of all nationalities in this great Archdiocese. The warm affection for the kind-hearted Shepherd, needed only his permission to show to the world a spontaneous outburst of Catholic loyalty in a Catholic American Celebration of the Silver Jubilee of Catholic Chicago's Archbishop. In the name of the Executive Committee, I have to thank, first, the Archbishop for permitting us to honor him to-day, and then the Most Rev. and Rt. Rev. Prelates with the visiting Fathers who have so signally honored our Archbishop and his Clergy by their presence at the Jubilee Exercises. Our thanks also to the Priests of the Archdiocese, who placed on our shoulders this labor of love, for the patience and good will at all times manifested towards the committee, for the generous, warm and enthusiastic manner in which they have co-operated with us in making Archbishop Feehan's Silver Jubilee such a magnificent event to be of record in the history of the Catholic Church in Chicago."

His Grace then congratulated all on the happy termination of this part of the Silver Jubilee celebration, and said that as the city Clergy had to make arrangements for the night procession of their congregations they would now adjourn.









## The Torch-light Procession.

IN HONOR OF

THE SILVER JUBILEE

OF HIS GRACE,

THE MOST REVEREND PATRICK AUGUSTINE FEEHAN, D. D.

---

The march of hosts to a musical beat:  
 Thousands on thousands of sturdy feet  
 Keeping the line of the noble street  
 Open, to left, on palaces fair,  
 Open, to right, to sky and air  
 And the mighty tides of an inland sea  
 Blue as mid-ocean; as wild and free  
 Its crested waves in their majesty;  
 The torches flashing o'er palace and lake,  
 As the waters lift on the shore and break—  
 Luminous line of a host, whose feet  
 Measure their tread by a musical beat.

Marching onward, but not to the strife:  
 Not to the bugle or shriek of life,  
 But the clear high note of the sweet cornet,  
 Is the step of this host to music set,  
 Peoples and nations and differing speech,  
 But the Faith still one, in all and in each;  
 O'er banners and symbols the cross divine,  
 Making a unit the luminous line:  
 And the story will live, by our children told,  
 To be written out on a page of gold,  
 How this Jubilee night, of peaceful reawon,  
 Wore the olive, not bay, as its joyful crown.

—*Eliza Allen Starr.*

### THE PROCESSION.

Although the great torchlight procession had been decided on at a late hour, it nevertheless was undertaken with an enthusiasm that surmounted every obstacle.

An intense interest manifested itself among the Catholic people of Chicago in the celebration of the Archbishop's Silver Jubilee, and a

hearty expression was heard from all that they would be greatly pleased if they were given an opportunity to participate in some manner in the celebration.

It was apparent that in no other way could this be effected than by a public demonstration of the great body of the Catholics of the Archdiocese, by means of a procession.

When this fact was made known to the Archbishop, he gracefully acquiesced in permitting a grand torchlight procession to take place on the night of the first day, as a public manifestation of their loyalty to his high office.

Immediate steps were now taken to perfect all the arrangements. A meeting of representatives from each parish in the city was called, and held in the basement of St. Patrick's Church, at which the attendance of prominent Catholic laymen of various nationalities was so large, and the expression of love and reverence for the Archbishop and his clergy, and, above all, their loyalty to the Church, was so pronounced, that the complete success of the procession was easily foreshadowed.

All present at this meeting recognized the significance which this parade of the Catholic people of the Archdiocese would assume in the eyes of the public, and that it would be far-reaching, instructive and edifying. The truth was too well known to the delegates at this meeting, and to all Catholics that the majority of non-Catholics were completely ignorant of the strength and intelligence of the Catholic Church in Chicago and elsewhere.

They entertained the idea, born of St. Patrick's day parade, that Irishmen only were Catholics, and conversely, that every Catholic was an Irishman; forgetting the grand army of Germans, Bohemians, Poles, French, Italians and born Americans that marched under the Church's banner. Thus deluded, they believed that Catholicity had no hold except among the poor and uneducated working classes—where, it was true, unfortunate circumstances had placed many of their people—but that it had no appreciable influence in intelligent circles and was therefore a factor that need not necessarily be considered of weight in political or social circles. This was a delusion which every Catholic citizen should consider it a personal duty to aid in dispelling; they should make manifest their Catholicity, not only in the church but outside of it. When observant spectators saw thousands of intelligent, industrious, self-respecting men brought together at the bidding of their priests to do honor to their ecclesiastical superior, they will naturally reflect what an immense power might be called into existence—a solid, earnest, unbreakable phalanx—to thwart any untoward movement antagonistic to the rights of Catholic citizens. They were Catholics first and Ameri-

can citizens afterwards; and it may be said that the man who was dead to the instincts of Catholicity was worthless as a citizen of America or of any other country. It was full time that the Catholics should make a demonstration of their strength and intelligence. Primarily the celebration was to do honor to the head of the Church in the Archdiocese in his dual character as man and archbishop. The individual would pass away, but his position would ever remain to be revered, supported and, if necessary, defended. The demonstration would be viewed from many standpoints, but by no means the least important was the object lesson which it would afford to observant spectators of the strength, solidity and massiveness of Catholic intelligence in Illinois, bringing vividly before the public mind through the display of thousands of earnest, determined men, one in heart and purpose, with a force and power that the eloquence of a Demosthenes could not wield, the possibilities of Catholicity in this country and in the shaping of its destinies.

It was announced to the congregations of the Archdiocese on the Sunday following the meeting of the clergy, that the torchlight procession would take place and that no pains or expense should be spared in order to make this feature of the Silver Jubilee celebration a success.

The great city presented an unwonted appearance on the night of the twenty-ninth of October, 1890.

The Church ceremonials in the morning were viewed or assisted at by a few thousand people; now all the citizens of Chicago were made spectators of the grandest popular pageant that was ever witnessed in this country.

Everything was so well planned by those in charge of the procession that when the eventful night arrived nothing was found wanting, which in any way would interfere with the order of arrangements.

It is worthy of notice that never before so large a body of people of all classes had appeared in line in Chicago, aside from the fact that a goodly proportion of the men were mechanics and laborers who had worked all day; who, notwithstanding their fatigue, were ready and did march the better part of that memorable night.

When the shades of evening approached the great city, it seemed that the elements had conspired against holding the procession. The evening set in dark and blustering, flakes of snow followed by sleet and drizzling rain made the out-doors look gloomy, but this did not dampen the ardor of the gathering hosts. As the hour approached for the procession to organize, the city presented a novel appearance.

Down from the North Side came the members and societies of the great parishes of the Holy Name, St. Michael and St. Joseph, followed by those of the surrounding congregations; from the West Side came



legions of Poles and Bohemians, from the Parishes of St. Stanislaus and St. Procopius.

The parishes of the Holy Family and the Sacred Heart, St. Columbkil, St. Malachy, St. Charles Borromeo and St. Patrick, sent thousands to increase the ranks, so that the bridges leading to the South Side were like rivers of flame as the marching cohorts crossed them.

The large parishes of St. James, the Nativity, St. Gabriel, St. Bridget, All Saints, St. Cecilia, St. Ann and St. Peter sent great contingents, swelled in numbers from the other parishes on the South Side while the suburban trains brought into the city thousands of people from the outlying districts, all anxious to see or take part in the Silver Jubilee parade. The marching members from the congregations and societies assembled at the designated rendezvous from whence they were to join the line of procession at the appointed time, while the spectators lined the streets on which the procession was announced to take place.

It required clear, quick management to start the numerous congregations and societies into the line of march, but it was done with such evenness and rapidity of execution that at 9 o'clock, when the booming of cannon was heard, giving the signal to march, forty thousand people started in the most orderly procession that ever took place in Chicago. The main balcony of the Auditorium offered the best vantage point for the Archbishop, his guests and the clergy to review the procession on Michigan avenue. The balcony was richly decorated with the American colors, white Chinese lanterns were tastefully hung over and around, while torches illuminated the interior.

A detachment of police led the procession, followed by the chief marshal Peter Kiobassa, and his staff, all richly mounted and wearing uniforms or the regalia of the societies to which they belonged. At 9:30 the point of review was reached and for three hours a great living stream poured along the great thoroughfare, while cheers upon cheers arose in loud accord, and greetings of love and loyalty were shouted upwards to His Grace, in many languages, as his devoted children marched by. At intervals the procession was bewildering in its variety and magnitude. Amid the booming of cannon, the rattling of drums, the martial music of one hundred bands, there was a steady flow of uniformed soldiery societies wearing gorgeous regalias of green and gold, or purple and gold. Young ladies attired in exquisite taste in fantastic national costumes, each carrying silken flags of the stars and stripes, and singing hymns of praise.

Cadets in blue, red and gold, and young men's societies with beautiful emblems and transparencies; numberless carriages, decked out with flower wreaths and flags; old men, young men, women, boys and girls,

carrying torches; rockets bursting forth into showers of stars, Roman candles darting out countless brilliantly-colored balls, filling the atmosphere with radiance, made a scene that fairly reached beyond the power of ordinary description.

On a large stand opposite the Auditorium, in Lake Park, a framework had been erected, and on it was traced in charming design a large cross between a mitre and crozier, and under them were the words, "Most Reverend P. A. Feehan."

When the head of the procession arrived at this there was a great flash of light, a darting of flame up and down and across, the gigantic letters—Lake Michigan as a background—were painted against the blackness in blue, purple and green, and lights which shifted in a hundred changing tints, from a brilliant red, that set the ocean of upturned faces in a glow, to a green that softly died away.

Following the chief marshal and his aides came the

FIRST DIVISION.—Marshal, Francis T. Colby; Hibernian Rifles; Dominick Welter Post, No. 701, G. A. R.; Bersaglieri of Savoya; Catholic Knights of America; Companies of Cadets; Catholic Guards; Church of Notre Dame de Chicago; St. John the Baptist Church; St. Bernard's Church; St. Louis' Church; Church of the Assumption; St. Augustine's Church (colored); Catholic Benevolent Legion; Gaelic Athletic Association.

SECOND DIVISION.—Marshal, Nicholas Steilen. *Churches:* St. Peter; St. Joseph; St. Francis; St. Michael; St. Boniface; St. Paul; St. Augustine; St. Alphonsus; St. George; St. Aloysius; St. Martin; Church of the Holy Trinity; St. Mathias; St. Peter and St. Paul; St. Henry.

THIRD DIVISION.—Marshal, Joseph Paszkiewicz; St. Stanislaus Kostka's Church; Twenty-three societies from St. Stanislaus Kostka's Church. *Churches:* St. Adalbert; St. Josaphat; St. Mary of Perpetual Help; St. Hedwig; St. Joseph; Immaculate Conception; St. Wenceslaus; St. John Nepomucene; St. Procopius; St. Viateur.

FOURTH DIVISION.—Marshal, Daniel Corkery. *Churches:* Cathedral; St. Mary; St. Patrick; Holy Family; Immaculate Conception; St. Bridget; St. John; St. James; St. Columbkil; Annunciation; Nativity; Sacred Heart; St. Stephen; St. Pius; All Saints; St. Vincent de Paul; Our Lady of Sorrows; St. Gabriel; Holy Angels; St. Ann; St. Thomas; St. Philip; St. Elizabeth; St. Malachy; St. Rose of Lima; Holy Rosary; St. Agnes; St. Sylvester; St. Kevens; St. Charles Borromeo; St. Cecilia; St. Lawrence; Church of the Visitation; St. Bernard; Our Lady of Mt. Carmel; St. Leo; St. Jarlath.

FIFTH DIVISION.—Marshal, P. J. Cahill. *Catholic Order of Foresters:*

Fourteen Subdivisions, Courts No. 1 to 163; Father Hagan's Young Men's T. A. and B. Society; Ancient Order of Hibernians.

After the congregations and societies had passed the reviewing balcony of the Auditorium Hotel, as they came, so they left the procession and returned in admirable order to their homes. The gorgeous spectacle of October 29th made a lasting impression on the minds of all who witnessed it, and became one of the most important events in the history of the Catholic Church of Chicago.

### Morning and Evening Celebrations at the Auditorium.

CHICAGO, OCT. 11, 1890.

The Priests of the Executive Committee, appointed by the Clergy at large, to have charge of the Archbishop's Jubilee Celebration, in addition to other numbers of a very interesting programme, have decided to ask the pupils of our Catholic schools and Sunday-schools to unite in the presentation of a grand Catholic school entertainment, to be given in the Auditorium, Thursday, October 30th, at 10 o'clock A. M. The undersigned members of the Committee have been intrusted with the preparation of this Pupils' Programme, and therefore ask the kind co-operation of the Priests and Teachers of the different nationalities to make it a becoming success. Each nationality has been given twenty minutes of time for its own special programme, and all the pupils will also be expected to have a grand chorus in singing the songs which we now send you.

In a few days the "Invitation Committee" will mail you the tickets of admission to the Auditorium. As the time for preparation is now limited, please begin the good work at once.

A rehearsal of all the pupils of every nationality who are to take part in the entertainment will be had as follows:

For the pupils of the West Side churches, south of Kinzie street, at St. Patrick's Church, Wednesday, October 22d, 2 o'clock P. M.; for the North Side pupils, at Cathedral, Thursday, October 23d, 2 o'clock P. M.; and for the South Side pupils, at All Saints' Church, Friday, October 24th, 2 o'clock P. M.

Respectfully,

REV. FR. TOLTON,	REV. V. BARZINSKI,
REV. S. MORRETTI,	REV. F. KALVALAGE,
REV. A. BERGERON,	REV. F. HENNEBERRY.
REV. J. MOLITOR,	

# Jubilee Hymn.

*Moderato.*

H. R. PALMER.

1. Hail our Pas - tor's Ju bi lee'      Hail, all hail your Grace, to thee!  
 2. Who can back-ward o'er the past      One swift glance a mo ment cast,  
 3. Hail our gar-den's Ce dar Tree'      Hail our Pl ot on life's sea!

Heav - en's bless-ing's full and free      Up on thy path way stray.  
 And not see the good thou hast      Up-heaped by aid Di vine.  
 When to God on bend ed knee,      We pray for those we love

Round the by - gone years we'll twine,      Fade - less flow'rs in mem 'ry's shrine,  
 Who can, stand - ing, on - ward gaze      Thro' the fu - ture's tan - gled maze.  
 First, your name of spot - less white,      Glow - ing with re - splen dent light,

Em - blems of that zeal of thine, Which knows not of de cay.  
 And not hear a voice that says: "His name shall live thro' time."  
 As the mid day - sun so bright, Shall e'er be heard a bove

**CHORUS.**

Hail this Sil ver Ju bi - lee'      Hail! all hail your Grace, to thee!

Hail, long life and health to thee,      And bless ings night and day





**Thursday Morning, October 10, 1890,**  
**The Children of the Parish Schools of the Archdiocese**  
**Greet the Archbishop.**

JUBILEE SONG.

Hail our Pastor's Jubilee !  
 Hail, all hail ! Your grace, to thee  
 Heaven's blessings, full and free,  
 Upon thy pathway stray.  
 Round the bygone years we'll twine  
 Fadeless flowers in memory's shrine,  
 Emblems of that zeal of thine  
 Which knows not of decay.

CHORUS.

Hail ! this Silver Jubilee !  
 Hail ! all hail our grace to thee !  
 Hail ! long life and health to thee,  
 And blessings night and day.

Who can backward o'er the past  
 One swift glance a moment cast,  
 And not see the good thou hast  
 Upheaped by aid divine ?  
 Who can, standing, onward gaze,  
 Thro' the future's tangled maze,  
 And not hear a voice that says:  
 "*His name shall live thro' time.*"

Hail our garden's Cedar tree !  
 Hail our pilot on life's sea,  
 When to God on bended knee,  
 We pray for those we love ;  
 First, your name of spotless white,  
 Glowing with resplendent light,  
 As the mid-day sun so bright,  
 Shall e'er be heard above.

The celebration of the Silver Jubilee on Thursday morning by the children attending the parochial schools of the Archdiocese is one of the brightest occurrences in this memorable event of the Catholic history of Chicago. It was a happy thought that suggested it, and its complete success was a credit to all who participated in this gathering of Chicago's Catholic youth. It is the first time that so many children were brought together under one roof in this city, and, what is more, they came representing many nations, speaking many languages, but all united by one Faith and under one Flag, for which their patriotism

knew no bounds on this joyous occasion. As the Auditorium could accommodate only a limited number, and there were 45,000 children attending the parochial schools, it was determined to invite only representations from each school to attend the exercises. Accompanied by the teachers on Thursday morning, from far and near, thousands of children were seen wending their way to the Auditorium; they came in orderly array, with flags and banners, the girls attired in white dresses, with blue, pink, red or green ribbons; the boys in dark handsome suits, manly little fellows, and though there was a wintry touch in the air the children did not heed it, their bright smiling rosy faces betokening the happiness of their hearts. The admirable training received by the pupils attending the parochial schools was visible to all who observed this part of the celebration. The chosen ones to the number of 5,000 presented themselves and entered the great Auditorium without any confusion, nor were there disappointed numbers turned away after the Hall was filled. By 9 : 30 o'clock there was not a vacant seat on the main floor, in the boxes or galleries of the Auditorium.

The children of each school were seated together, and richly dressed little girls and boys all carrying the stars and stripes, some banners, many emblems and flowers, seated under the radiant glow of a myriad of incandescent lights, made a beautiful picture. The teachers flitted about the corridors and in the isles arranging the children, and the priests were all kept busy assigning places and otherwise attending to the preliminaries of the occasion. When His Grace, surrounded by the distinguished members of the Hierarchy, who had remained to witness this grand assemblage of Chicago Catholic school children, and escorted by the clergy of the Archdiocese, came upon the platform, a magnificent scene presented itself to his view; it was picturesque, striking and significant, outreaching the sublimest inspirations of poet's song or painter's graphic pencil. He saw a vast, terraced flower garden of young humanity, flowers of every hue and kind, such that gladdened the heart of him who said "Suffer little children to come unto me." His eyes rested upon children down before him and then looking to one side or to the other and away up under the vaulted roof like the cherubs painted by the great masters in the dome of St. Peter's, Rome, he saw groups of young, happy faces. As soon as His Grace reached the center of the platform, a voice broke the stillness that came upon the great audience of children; it rang out loud and clear "Children, our Archbishop." A tremendous cheer, a mighty chorus of welcome, in the silvery tones of children's voices burst forth, started from the main floor of the Auditorium and arose in increasing volume, as it ascended from floor to tier, from tier to gallery; each child holding a miniature flag of the national

colors, waved it and banners were moved to and fro; "Welcome! Welcome, Your Grace," the children shouted, while the orchestra played the grand welcome march; for several minutes a scene ensued that fairly surpasses description.

As his Grace, the Archbishop, sat down, the grand organ pealed forth the prelude to the Jubilee Hymn, and at a signal from the musical director, Professor H. C. Bessler, 5,000 little ones sang in melodious unison: "Hail to our Pastor's Jubilee." His Grace looked upwards at the thousands of young Catholics, the most of whom he had sealed with the holy sign of Confirmation, heard the thousands of voices predicting in musical refrain: "His name shall live thro' time;" listened to verse after verse of the Jubilee Hymn, a burst of melody, supported by the vibrations of the mammoth organ, and toned by the exquisite chords of Rozenbecker's orchestra, making a combination of harmony that not unfitly accompanied the joys of Eden, and the enchanting, overpowering influence of the scene, and the hour, started a tear that a strong will could not conceal.

The programme of this portion of the Jubilee festivities was appropriate, expressive, and, in every sense, conducted admirably. It reflected honor on the schools represented, and redounded to the credit of the scholars who took part in it, as well as to the teachers interested and to all who labored to make the exercises result in a brilliant success.

The programme was in souvenir form, printed in silver. A picture of the Archbishop was upon the cover, while the words and music of the songs to be sung were upon the interior leaves. These songs were the "Jubilee," "Columbia," "Star-Spangled Banner," and the hymn "Holy God."

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### Programme.

Music,	-	-	-	-	-	Grand welcome march
Jubilee hymn	-	-	-	-	-	Grand chorus by all the pupils
Introductory	-	-	-	-	-	Very Rev. D. M. Dowling, V. G.
Colored pupils	-	-	-	-	-	Address and song
Italian pupils	-	-	-	-	-	Address and song
French-Canadian pupils	-	-	-	-	-	Address and song
Music	-	-	-	-	-	Grand orchestra
German pupils	-	-	-	-	-	Address and song
German orphans	-	-	-	-	-	Address and song
Columbia	-	-	-	-	-	Grand chorus
Bohemian pupils	-	-	-	-	-	Address and song
Polish pupils	-	-	-	-	-	National operetta



Polish pupils	-	-	-	-	-	-	Address and song
Music	-	-	-	-	-	-	Orchestra
Deaf mute pupils	-	-	-	-	-	-	Sing-song address
English speaking pupils—							
Address	-	-	-	-	-	-	North Side pupils
Address	-	-	-	-	-	-	West Side pupils
Address	-	-	-	-	-	-	South Side pupils
Address	-	-	-	-	-	-	Pupils outside the city
"Star-Spangled Banner"	-	-	-	-	-	-	Grand chorus
St. Joseph's orphans	-	-	-	-	-	-	Address and song
Feehanville Training School pupils	-	-	-	-	-	-	Address and song
Jubilee benediction	-	-	-	-	-	Most Rev. P. A. Feehan, D. D.	
Thanksgiving hymn	-	-	-	-	-	-	Grand chorus
Orchestra.							

The Very Rev. D. M. J. Dowling, V. G., in the opening address, welcomed the children and complimented them on the grand showing they made.

A platform was built from the stage into the parquet, occupying half of the orchestra space, for the use of those who were to present addresses. The stage line from wing to wing was a bank of rare and beautiful flowers, which increased in size as the exercises progressed, each speaker at the end of the address presenting a beautiful flower offering to his Grace.

Four colored children representing the schools of St. Monica's parish now came upon the stage, and one of them read the following address:

*Most Reverend and dear Archbishop:*

With heartfelt joy and with songs of hosanna, do we, the children of St. Monica, assemble here to-day to celebrate the honored Feast of your Silver Jubilee. A glad multitude of little ones are gathered together in this place to give expression in joyous words to their feelings. People of all nations except the Chinese are here to-day.

People of many colors in the Holy Catholic Church have, in former times, heard in their own tongue the wonderful works of God, so we all meet in a wonderful manner to congratulate you, freely expressing our hearty sentiments in our own way, and according to our hearts. All meet, and especially we Afro-Americans, to show our appreciation of such so worthy dignitary in the Church—Archbishop Feehan—and our prayers are many that the Lord God of Heaven preserve you and give you many years on earth. May God grant us the grace to remain always your faithful children, and remain steadfast and true to our holy religion under the glorious banner of St. Monica."

The address evoked the greatest enthusiasm, and when the little children approached his Grace, and, kneeling, presented him with baskets and bouquets of beautiful flowers, there was great applause. Following these, a colored boy twelve years of age rendered a violin solo in a most creditable manner; and two clever little colored boys executed a duet on guitars that delighted the entire audience.

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### The Pupils of Italian Schools.

Fifty Italian children now came upon the stage, all singing "Salutaris" with beautiful effect. Then one little boy came forward and said:

*Most Rev. Archbishop:*

This is the first time and no doubt the last in which I will make a speech on an occasion so public and solemn as this, besides being a little boy I can not make a speech as I would like to. As God takes delight in the praises of little children, I therefore take courage to say a few words to your Grace, Most Rev. Archbishop, in the name of the Italian children whom I have the honor to represent. There are events in the lives of individuals which are extraordinary and should be celebrated with great solemnity. Such is the event which we commemorate to-day, namely, the 25th anniversary of the elevation of your Grace to the episcopacy. We Italians in Chicago are glad to have this opportunity to show ourselves worthy children of the Holy Catholic Church, which our ancestors have defended with their lives, and also worthy children of our beloved country, beautiful Italy, which was, and I hope will be, the admiration of nations, if we Italian Catholic children nourish in our hearts the sacred fire of love for our Catholic religion, and for our beloved country. I rejoice to see such large numbers of Catholic children united and organized to honor your Grace, to congratulate you on this occasion of your Silver Jubilee. This shows that there is in us good principles and generous impulses for religion and patriotism, which constitute the foundation of society and social order. Therefore let all of us rejoice upon this memorable day. Let the Catholic children, rich and poor, and of every language and nationality, rejoice to-day and congratulate our beloved Archbishop on his Silver Jubilee. Let us augur to his Grace many years more of his useful life in the episcopacy. Let us cry aloud—Long live our beloved Pastor, long live the head of the Church in this Archdiocese of Chicago. Long live Archbishop Feehan for for many and many years more! *Vivat! Vivat!!*

### The French-Canadian Schools.

The representatives of the Canadian-American children now approached, and one of them then read a poem written by one of the teachers of the Notre Dame Schools.

The path of the just, as a shining light, goeth forwards and increaseth even to perfect day.—PROV. iv., 18.

The Silver Jubilee we celebrate,  
The five and twenty years' array;  
The footsteps on the just man's shining path,  
Increasing onward towards the perfect day.

All told the story, beautiful and old,  
Of burdens heavy and of holy zeal,  
Of duties nobly done and labors vast,  
Of care for public and for private weal.

Do those bright Irish stars which saw his birth  
Look down from Western skies on our high priest,  
Our Pontiff whom two dioceses now hail  
With love and veneration on this Sacred Feast?

Most blest of all, above the people's praise,  
Child-voices rise, in thousands, clear and sweet,  
Youth's solemn witness, mark his care for us:  
The prelate whom, with heartfelt love, we greet.

In this glad strain, one little note is ours,  
The children "de Notre Dame" for thee pray,  
Beloved Archbishop, that long years be thine,  
All tending upwards to the perfect day.

This was followed by an address of the boys attending the Notre Dame Schools.

*Most Dear and Venerated Archbishop, and Reverend Fathers:*

In reading our Bible History, concerning the beautiful life of our Lord and Saviour, we meet with no passage more charming than that which relates the kindness of our Divine Master to little children: "Suffer the little children, and forbid them not to come to me," He said one day to His disciples.

Our Lord is gone back to his Father for many long centuries, but his spirit has remained in this world; it lives in the soul of the Bishops and Priests of his Church, and to-day we have the best proof of it in this grand celebration, through which we are happy to honor a Prelate who is the very personification of that spirit of Christ.

We thank you, dear Fathers, for having so kindly thought of us, in

your endeavors to honor our venerable Archbishop, on the occasion of his Silver Jubilee of Episcopal Consecration. We are grateful to you for granting us the occasion to manifest and prove our love and veneration for our religious superiors.

Children may be called giddy and light, but there is one thing which must be granted them, and it is this, that they have never yet once failed to love virtue when they found it accompanied by the meekness and the humility spoken of in the Scriptures.

We love our Archbishop because we have long ago discovered his love and kindness for us, the lambs of his flock. We are happy to see his triumph to-day, and to meet the peaceful countenance which has so often gladdened our commencement exercises at school. Who shall ever forget the praises, the encouragement, the kind advices given on those occasions? Or, amongst those of us who have been marked with the sign of the cross in Confirmation, who shall ever forget the gentle hand that anointed his forehead with the chrism of salvation?

True soldiers of Christ we will be, for such we have been signed by the great prince of the Church whom we honor to-day. Yes, we will live and die your children, dear Archbishop, and we hope to become one day your crown of glory in Heaven.

Your Grace may precede us on the journey to that happy land, where sorrow shall be no more, but we pray God to leave you to us for many, many years to come; at least, until we shall have had the pleasure of celebrating a still more glorious Jubilee—a golden one—that of your Lordship's ordination to the Priesthood of Jesus Christ.

May the angels of God continue to protect your Grace and to ward off all care and trouble from your peaceful brow! May they prolong the years of your holy ministrations to the needs of a numerous flock! In fine, may the same good spirits keep for us children such a great and kind benefactor of Catholic education, our dear and kind Archbishop of Chicago!

On this glorious occasion, such, your Grace, are the wishes and sentiments of your loving children.



### The German Pupils.

One of the German-American pupils recited a very pretty poem and presented a handsome pillow of flowers.

#### A JUBILEE GREETING.

The beautiful story of twenty-five years,  
Which to our young hearts our Archbishop endears,  
Illumines a page on which history's pen  
Writes the fame of great nations, the deeds of just men.

And yet on a page more enduring by far,  
Each name beaming forth like a radiant star,  
Transcribed by an angel, in beauty appears  
Our Archbishop's story of twenty-five years.

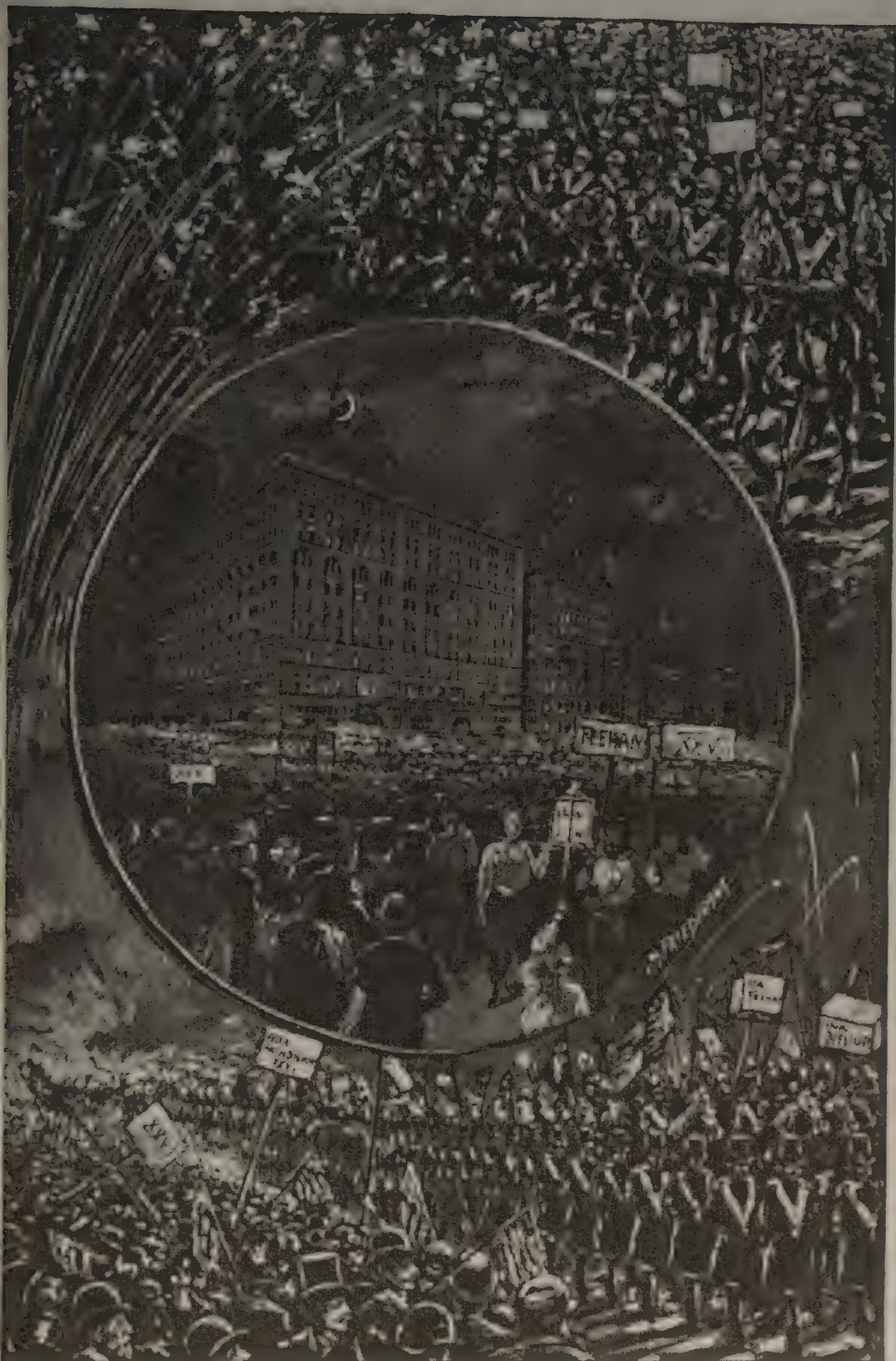
Homes, kindly and spacious, for orphans in need;  
For victims of pestilence, stricken indeed;  
For aged ones comfort, and wandering feet  
Won gently to virtue, in virtue's retreat.

The deaf ears are aided, mute tongues learn to speak;  
Instruction is ready for those who will seek;  
While all who to charity's work are inclined,  
In him find a father, most faithful and kind.

But chiefly to us comes the work of your Grace,  
As one which compels to speak, to your face,  
Our gratitude to the Archbishop, whose rule  
Benignly protects the Parochial School.

For there true religion and learning unite  
To lead heart and mind unto wisdom's fair height;  
While blessings untold on those guardians await  
Who show the straight path to heaven's beautiful gate.

Twice twenty-five years let the story be told,  
Which lives not on tablets of silver and gold,  
But on hearts, that will keep, till God's judgment appears,  
Our Archbishop's story of twenty-five years.



SCENE ABOUT THE AUDITORIUM ON NIGHT OF THE PROCESSION



### German Catholic Orphans, High Ridge, Ill.

The next youthful speaker was one of the Rose Hill German orphans, who was accompanied to the platform by two of her little uniformed companions:

#### *Most Reverend Archbishop:*

We, the German Catholic orphans of this Diocese, would also offer our weak endeavors to swell the great stream of congratulations brought to your Grace to-day. We rejoice so much the more because it is the spiritual head of our Diocese who celebrates to-day a festival both rare and sublime.

Twenty-five years ago—what a long time!—God made you a Bishop. To-day the Catholics of this Diocese rejoice on the anniversary of their spiritual head, the joy and pride of the faithful and the father of the orphans.

We have lost our natural protectors by death. The loss of our parents causes a loneliness, sad and supreme, which only orphans can know and feel. But kind hearts and willing hands have performed a great work of love to provide for our childhood, guide our youth and brighten our lives.

Therefore, with a feeling of satisfaction do we assert on this day of Catholic rejoicing, that, owing to the benevolent and educational institutions which, under your care and protection, have sprung up and flourish, the sadness of our lot is not only mitigated, but turned into grateful gladness at the thought that our good Archbishop watches over us with fatherly care and protection, and provides for our physical, mental and moral welfare.

We will try to be grateful. May our actions afford you the consolation that the orphans whom you have fostered have lived to be good followers of Christ.

Rest assured, Most Reverend Archbishop, that the orphans will continue to pray for your temporal and spiritual welfare.

With all the earnestness of childlike devotion we will beseech God to grant already as a temporal reward long life to our wise, kind and benevolent Archbishop.

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### Columbia—Grand Chorus.

"Columbia" was now sung to an organ and orchestra accompaniment by all the children, in which the teachers and the clergy on the platform joined with an enthusiasm borne of a true love for the red, white and blue. The dear old song, wedded to the highest aspirations



of American patriotism, showed without doubt that the teaching of patriotism is not neglected in the parochial schools of Chicago. Every note, every word, was emphasized with distinctness, and the thousands of flags were waved, and sweet voices of children of many nationalities, mingling with the sterner ones from the platform, united in a mighty volume of melody, that created a scene never before witnessed in any city of the Union.

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### The Bohemian Pupils.

*Your Grace, Most Rev. Archbishop, our Most Dearly Beloved Father:*

As children rejoice over the well-being and happiness of their parents, so do we, your Bohemian children, together with thousands of other nationalities, rejoice on this great feast of Your Grace's Silver Jubilee. Twenty-five years full of hard labor, full of anxiety and cares, of love and benediction, have passed away. Your Grace may look back, to-day, with pleasure on these toils and sufferings undergone for the greater glory of God and the salvation of souls. Your Grace may rejoice at the heavenly crown in store for you, as a reward for the merits of your wonderful zeal during the quarter of a century just now at a close.

Congratulating you, then, our most dearly beloved father, for this heavenly recompense awaiting you, we beseech Almighty God, that He may preserve your Grace, yet, for many, many years. May your Grace live to taste the fruits of those many labors that are even now being undertaken by you for God's greater glory. May Almighty God vouchsafe your Grace the pleasure of seeing His kingdom spread all over this fair and beautiful country. May your Grace see yet many thousands of stray souls return to the bosom of the one true Church, and together with the millions of her other faithful children praise her Divine Spouse and their Redeemer.

These are the sincere prayers and wishes of the Bohemian children of your Archdiocese.

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### The Polish Pupils.

NATIONAL OPERETTA.

One of the most interesting parts of the programme was the operetta given by a number of pupils attending the St. Stanislaus Polish schools. The words, music, and costumes of the little ones were distinctively characteristic of Poland. At its close half a hundred Polish children, dressed in native costumes, marched to the platform, headed by a

beautiful queen, and delivered in Polish language an address to his Grace. Before they retired to their places, all the Polish children arose and the gradually swelling strains of the magnificent Polish anthem broke the stillness that reigned in the vast audience room. They then presented the addresses to His Grace, who manifested in pleasing words his gratification at the magnificent exhibition of talent shown by the pupils of the Polish schools of the Archdiocese.

### The Girls' Address.

*Most Reverend Archbishop:*

MAY IT PLEASE YOUR GRACE.

How shall we presume on this Jubilee Day  
 Your Grace, to address in our own simple way ?  
 When the great and the learned each other outvie,  
 How can little children, with confidence try  
 To pay you their homage, becoming and due,  
 With childlike devotion, from hearts warm and true ?  
 But, Most Reverend Father, we know that so kind,  
 You bear little children within your great mind,  
 Your Grace to approach, then, we need not to fear,  
 'Mong hundreds of thousands to-day drawing near.  
 With one heart and voice, we united exclaim  
 All hail ! to the Prelate, with reverence, we name  
 Chicago's Good Shepherd, whose Twenty-fifth year  
 Completed, we welcome with jubilant cheer.  
 Yes, Twenty-five years you have worthily worn  
 The mitre and ring that your person adorn,  
 The crosier and cross that so aptly declare  
 How toils of apostles you cheerfully share;  
 Thus Twenty-five years of rich blessing untold,  
 A glorious career in their annals unfold,  
 And shed a bright halo around the high brow  
 Before which a million with fond rev'rence bow.  
 Though nature presents but a sad autumn scene,  
 Chicago is smiling in silvery sheen,  
 And jubilant notes in her churches resound,  
 Re-echoed in wide-spreading districts around.  
 From the far sunny South comes a jubilant strain,  
 Saint Louis prolonging the joyous refrain,  
 While eyes that are beaming with gratitude's tear

Are prayerful, lifted for one they revere,  
Invoking new blessings to brighten his way  
In the cycle beginning anew on this day.  
Yes, all can recount the bright deeds of his love  
Inscribed by the angels in records above.  
The churches, asylums and schools that his hand,  
So liberal, erected as monuments stand;  
And the fair silver light of this Jubilee Day  
Sheds softly upon them a gladdening ray.

But why not abide on our own thriving shore,  
Where the great and the lowly, the rich and the poor,  
Alike know their Archbishop's merits full well,  
And the honors that's due him are eager to tell?  
Yea, the city proclaims it with jubilant song,  
While festive bells pealing, the glad strain prolong.  
The great band of children from parishes here,  
How joyous they're gathered to swell the loud cheer:  
All Hail! Reverend Prelate, with glory you're crowned,  
For Twenty-five years to your praises redound!  
Those spent in Chicago we foremost review,  
And thank God who sent us a Father so true.  
"E pluribus unum" our motto's to-day,  
As your Grace will perceive in this festive array;  
For nations are blended—one true, loving choir,  
To give you due honor their only desire.

From the School of St. Stanislaus, glad we appear  
To represent many that find no room here.  
Two thousand five hundred from our Church alone,  
And thousands from parishes, though not our own,  
That pray in our mother-tongue, whisp'ring your name,  
A share from the Author of Graces to claim,  
Whereby to requite you for favors bestowed,  
That, through your kind hands, have abundantly flowed.  
"Ad multos Annos" with joy to repeat,  
And hope, that a bright golden circlet, complete,  
Of twenty-five years may shed glory anew  
To crown you, kind Prelate, our good Shepherd true.  
Then the silvery light of this Jubilee Year,  
In golden effulgence shall brighter appear;  
Then again, as to-day, may the multitude cheer  
Your Grace, the Archbishop, we all hold so dear!

### The Boys' Address.

*Most Reverend and Dearly Beloved Archbishop:*

Among the many events that occur during a life-time, there come, at great intervals, bright days and rare occasions like the present, to which both young and old look forward with great rejoicing.

So, also, have we, Most Reverend Archbishop, awaited this day with great anxiety, and our youthful hearts thrilled with delight at the thought of meeting our reverend and loved Father and Jubilant here to-day—a truly great day for us and the whole Catholic people of the Archdiocese.

One that even the world-renowned city of Chicago had never before the honor of celebrating: The twenty-fifth anniversary of the Consecration of an Archbishop.

Since Chicago was raised to the dignity of a Bishopric five Bishops have held the Episcopal office; yet to none of your predecessors did God grant such length of days as to your Grace, to whom we present our most sincere congratulations.

Twenty-five summers have elapsed since your Consecration, yet the hardships and labors you endured in that long time are fresh in the minds of your people.

Who then need ask why this rejoicing? Surely, the hearts of all are filled with gratitude to God for having preserved your Grace in health and strength. Could we, then, your loving children, refrain from expressing our joy, when all others are tendering you their best wishes?

No, we will unite our voices with those of thousands of other children, of all nationalities, who feel proud and happy to be present on this occasion.

We know well, that it is a greater pleasure for us to address your Grace, than it is for you to listen to our simple wishes; yet we are very, very happy to enjoy this privilege, and think that you like the Saviour, who said: "Let the little ones come unto me," love little children and love to be with them.

Still, one thing clouds our joy, to think that this happy day will soon be passed; but we hope that God will preserve you in health, so that, if it be his holy will, you may celebrate your Golden Jubilee, when we hope to be better able to express the feelings of our hearts.

May the Archdiocese that God has entrusted to your care continue to prosper and enjoy in the future, as in the past, the sunshine of heaven.

That God may grant our wishes we promise to say daily an Ave Maria, and humbly beg your Grace's blessing, that we may be strengthened in our purpose.

We are, Most Rev. Archbishop,

YOUR GRATEFUL CHILDREN.



### The Deaf Mute Pupils.

One of the most affecting sights of the Jubilee exercises of the Catholic children of the Archdiocese, and one that touched the heart of every spectator, was the singing by the deaf mutes. Twenty of them represented the school, and, accompanied by the organ, and under the leadership of their teacher, they went through their signs and movements in a way that, while pretty and graceful, was indeed a sad sight, and brought tears to the eyes of many in the audience. A sign address was also delivered by one of these children. The mutes were attended by one of the Sisters of the Sacred Heart of Mary.

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### North Side Pupils' Address.

Mingled with the notes of our welcome chorus, whose faint echoes have scarce died away, were deeper strains, not of earth, but heaven-born, and though inaudible to human ears, none the less real—the music of our hearts' grateful love for our Most Reverend Father. O, that we could wreath this day of days with such resplendent light, that its gleam would reflect a life-long radiance, or that we might arrest its fleeting moments ere they speed to eternity! Backward o'er the lapse of time, through vistas bright and beautiful, where full five and twenty years have passed, our youthful fancies are lured today, and, oh, what glorious visions of devotedness, what gleaming records of faithful, loving service in the Master's vineyard arrest our wondering gaze.

Already in life's happy morn had the young aspirations pointed to the sanctuary, and when its portals were opened and the impress of the Divine Spirit sealed the Lord's anointed, what a glorious harvest was predicted for God's garners. Following the star that first led you to God's service, we have beheld your Grace in the exercise of the ministry, like another Christ laboring with incessant toil to bring the kingdom of heaven to souls. From abodes of luxury, from haunts of misery, from wherever souls were to be conquered, bright, ministering angels have borne aloft the trophies of your victories, the laurels gained for God. In the noble, self-sacrificing pursuit of your divine calling, the prime of manhood dawned, and once again the summons came. "If thou lovest Me guide the most cherished portion of My fold, and guard My spouse, the Church." The charge was great, the burden heavy, and human strength must fail beneath the weight, but He who had bidden the Apostle come to him upon the waters, would again stretch out his succoring hand. The Divine Pastor laid down His life for His sheep, and could the disciple recoil before the task? Ah, no! With boundless

trust in God, your noble, generous soul responded to the call. Thus, five and twenty years of life's devotion to your cherished flock have winged their upward flight, and round the throne of Heaven's eternal King they form a halo of golden glory. We, the little ones of this happy fold, greet this day with emotions of sweetest joy and gladness, and while we lay at your feet, Most Reverend Father, the tribute of our grateful love, we pray that your life be filled with days of Jubilee, which may be but a prelude to the glad jubilee of eternity.

### **The West Side Pupils.**

St Patrick's and the Holy Family Schools spoke for the West Side. At the close of their address they presented a beautiful bouquet to the Archbishop.

#### ADDRESS.

*Most Reverend and Dear Archbishop :*

In the ardent manifestations of love which everywhere greet your Grace, and the loud hosannas that fill the air, welcoming your Episcopal Jubilee, the pupils of the West Side Schools, of our Garden City, feel proud to be given an opportunity to put in words some of the glad-some throbs that fill their breasts to-day. They can not express all they feel, for there are words that can not be spoken and sentiments that must remain hidden because too sacred.

From all sides come the words of loving, respectful congratulation to the Great Priest, whose worthily-worn violet now is silvered o'er with the fame of deeds that have claimed the unstinted praise of men; deeds that have studiously sought obscurity with the persistency and gentleness of great merit, but whose voices have sweetly grown in sonorous strength until they to-day burst forth in their mellow grandeur, singing the praises of a worthy Prelate who passes a quarter of a century with such a record.

To even hint at the prominent features of a great and good life is not possible in the compass of an address, nor would we so far wound a delicacy which proverbially abhors publicity. But in the efforts of your Grace's zeal the advancing of the Christian education of youth has been made subservient to none. Recognizing the evils arising from godless systems of training, your Grace has spared no effort to everywhere establish and protect the school. Colleges and Convents, Academies and Parochial Schools, Orphanages and Asylums—all entrusted to the intelligent care of religious men and women, and managed with sacredness of purpose and disinterestedness found only in God's con-

secrated ones—must be an acceptable glory to your Grace to-day. Your fitting monument will be in the hearts of men. And what monument more lasting and glorious!

Having labored with untiring energy in the fold committed to your care, with a purpose heroically high, your Grace has given a genuine Catholic tone to this thriving metropolis of the West in its social and religious circles. This is praise indeed! The example of your life is a living lesson to the world and our inheritance. With our rejoicings to-day will be joined a prayer that your Grace may be spared to celebrate the golden Jubilee of your Episcopate—the pride and the glory of the promising West!

With the profoundest homage to your Grace, we have the honor to be your devoted children.

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### The South Side Pupils.

The South Side presented quite an unique feature. Twenty-five uniformed girls, with twenty-five floral crowns, represented the twenty-five years of the Archbishop's service as a Bishop.

#### ADDRESS.

*Most Reverend and Dear Archbishop:*

On the part of your beloved children of the South Side, and with deep reverence for your high and sacred character, I beg to offer you on this happy occasion of your Silver Jubilee our warmest greetings and most sincere congratulations.

Your joyous anniversary we have looked forward to with longing anxiety. We yearned for an opportunity to express our love for you and to honor you in our simple, but frank and hearty way. The glad festal day, no more a vision in the distance, is now at hand, and as we gather round you and catch the light and feel the warmth of your august presence, my words but poorly express the abundant pleasure that wells up in our young hearts.

We hail thee as a divinely-appointed chief of God's Church. We salute thee as a kind and devoted Father. We unite with thee in the joy of this celebration, for we recognize in thee one who is dear to us, and to whom we are most dear.

Our divine Lord had a special love for little children. He desired to be among them, and one of the most beautiful and touching scenes in his life is where He gathered a number of them about Him and blessed them, declaring that they should be suffered to come to Him, for of such is the kingdom of heaven. That love for little ones, dear

Archbishop, lives in you, and its sweetness and perfume have gone out to many.

It has been manifested towards us in the thousand blessings and favors which you have unceasingly showered upon us.

As the stream owes its volume and brightness to the fountain, so to your generous exhortations and wise supervision do we owe most of the spiritual and religious advantages we possess, especially the Christian training and instruction which we have received in our parish schools, as well as the faith and hope and charity towards God and man which have there been instilled into us.

Your sacred hands anointed us with the holy chism, and to you, therefore, as an instrument of God, we owe the grace that makes us strong Christians and soldiers of Christ. From your lips we have heard words of highest wisdom. You have told us repeatedly of a better world than this. You have warned and brightened our lives with the glow of eternal hope. You have pointed out and traced for us the narrow-winding path that leads to God and happiness. More than this, by your grand example of truest and purest virtue, you have gone before us like the star of Bethlehem, and like the star your virtue will shine on and light up for us the troubled way until you reach the dwelling place of Him whose face it is happiness to see.

Yet, beloved Archbishop, if we were the only little ones who have felt the warmth of your affection, this occasion would have but little beauty, and the joy of it would be poor indeed. To others than us your heart and hands have gone out. The needy and destitute have ever found in you the kindest of fathers.

The waifs of the street excited your sympathy, and they have a beautiful home, to-day, to shelter them from the storm and the blast. The cries of the orphan you have answered with unstinted attention. Naked, you clothed them; houseless, you gave them shelter; destitute of the knowledge of God, you had them instructed and the faith of Christ more firmly fixed in them. Thousands, such as these, you have cared for with parental solicitude, and were they here to-day they would bless your name and kiss the hand you stretched to help them. Others, too, who have grown to manhood and womanhood, both here and in sunny Tennessee, might well thank you, on this auspicious day, for the brightness you lent their lives, and the good seed of virtue you sowed in their hearts. And while I thus address you, who knows but praises are being spoken, and songs of gladness sung, for you in heaven.

The numberless young souls you have helped there surely think of you, to-day, and their sweet voices are united with ours in proclaiming their love for you and the joy with which their hearts are filled on this happy anniversary.



Twenty-five years you have spent in Episcopal charge. During that long span of time, which is more than the life of any of us, you have labored zealously and borne with patience and credit your burden of responsibility. As the husbandman looks with delight on the harvest that has sprung from his sowing, so, to-day, dear Archbishop, your eyes may well dance with joy as you glance around at the widespread result of your labors. Twenty-five sheaves of richest grain, twenty-five measures of choicest good works, twenty-five silver links joining youth to age and binding together a wondrous mass of toil and fruit—such, dear Archbishop, are your twenty-five years of Episcopal life.

May God spare you long to us. May He bless you with many years yet as He has blessed you with virtues and blessed your endeavors with highest success.

To our Father in heaven we commend thee, and we beg you to ask that same dear Father to stretch a protecting hand towards us, that we may always be as He and you would have us, faithful and devoted children of His holy Spouse, the Church.

Thirty young ladies from St. Mary's Parish, Aurora, represented the schools outside of the city. As they came upon the platform in elegant costumes, bright and beautiful, each carrying bouquets and wreaths of flowers, they awakened the greatest enthusiasm.

ADDRESS.

*Beloved Archbishop:*

What remains to be said? What words of ours can add to the already perfect tribute? The chords have been struck. The soul-stirring strains of Praise have rippled forth and

'As the rolling surge of sound  
Arches and spirals and circles round,  
Waking hushed spirits through the ear,  
With music it is Heaven to hear,"

what remains for us to do but to echo the vibrating strain and send forth in unison with our companions of the Garden City one grand triumphal song of Praise and Jubilation?

Ah, that the canvas could reflect or the pencil trace the thoughts and feelings that thrilled our breasts, when, with eager look and attentive ear, we caught for the first time from fond parents' lips the joyful announcement of an expected visit to our city! How our hearts beat with joy! How we longed for the time to come when we could behold with our own eyes an Apostle ideal! And, oh, how richly were we rewarded! For, children though we were, we read in the tender glance, the kindly word and the gracious mien a man truly "after God's own heart." Our youthful hopes were realized! Our hearts opened and we made in them a home, we well knew why, where thy name and thy memory must remain forever enshrined with affection's purest gems.

And when, in after years, we knelt at your feet to receive the benediction of heaven or felt the soft touch of your hand upon our cheek as you invoked the Holy Spirit to dwell in our souls, it was then more than ever we felt the strengthening of that love emanating from source divine.

Little did we then dream it would so soon be ours to blend our voices, faltering though they be, in a grand choral fitting the Silver Jubilee.

If the Fates have been lavish of their gifts in bestowing on our city the name of their fairest goddess—more than kind has been the Father's care in placing her within the fold of the saintly Shepherd.

And if Aurora's rippling streams and smiling plains pride themselves in a passing glimpse of her blushing beauty, her happy homes and cheerful hearts deem themselves thrice blessed in the full possession of that Shepherd's abiding care.

And, though we do not with the children of this great metropolis share in the daily sunlight of your presence, we know we share equally in the sunlight of your charity; which, typifying that material sun, shines upon all and sheds its beneficent rays alike on the far and near.

Strengthened by their genial warmth, we come to-day to pay fond tribute from the depths of grateful hearts. And while we pray the Future holds for thee her choicest gifts in store,

Our cheering hope on earth shall be  
That when life's bonds in twain are riven,  
The happiest, grandest Jubilee  
We'll celebrate with thee in Heaven.

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## The Star-Spangled Banner.

### GRAND CHORUS.

A tempest of cheers arose from thousands of little throats when the organ started the first notes of the welcome familiar patriotic hymn, "The Star-Spangled Banner." The Bishops, Priests, teachers and children arose as one, waving handkerchiefs, flags and banners, and caught up in the grand chorus the refrain:

"The Star-Spangled Banner forever shall wave,  
O'er the land of the free and the home of the brave."

Again and again they repeated it and cheered until it seemed as though the great roof of the Auditorium would open to let the immense volume of cheers and melody rise away from the confines of the building.

### St. Joseph's Orphans.

St. Joseph's Orphan Asylum was represented by a dozen boys in pretty uniform who sang a song of welcome, and a dozen girls who addressed the Archbishop in chorus.

ADDRESS.

*Your Grace:*

We, the Orphan Boys of St. Joseph's Providence Orphan Asylum, beg leave to bring to your Grace on this glorious Silver Jubilee the humblest offering of all,—The *Orphan's Gattitude*. Had we some fair bright vase of silver in which to enshrine our poor offering, and present it to your Grace, it might seem the more acceptable. But the vase which holds our offering is the *Orphan's Heart*: Believe, beloved Prelate, as long as our lives shall last, your name and your goodness shall be deeply engraven thereon.

Into our shadowed lives flashed the bright news that we, your orphan children, would be permitted to join our childish voices to the pæan of praises and joy that arises from the hearts of the multitude who own your gentle sway. And we bring to the silver sound of your joyous jubilate no sad minor wail of woe, no discordant sigh of sorrow to mar the perfect harmony of this Silver Jubilee. By your care and kindness, beloved Archbishop, we are rescued from a life of want and misery, we are surrounded by good and holy influences, we are trained to a life of usefulness by devoted, careful instructresses.

Blessings on the head that has planned, on the heart that has prompted, on the hand that has wrought so much for the Orphans' Weal.

May God's choicest blessings fall in silver radiance upon your hallowed feast is the prayer of your grateful

ORPHAN BOYS.

### St. Mary's Training School.

ADDRESS.

*Most Rev. Archbishop:*

Whilst all your numerous friends and well-wishers are burning with holy ardor in expressing their warmest congratulations on this glorious occasion, the 25th anniversary of your elevation to the exalted dignity of the episcopate, it would ill-become the inmates of St. Mary's Training School, your own Feehanville, to show any lack of fervor in so laudable a demonstration.

Feehanville is one of the many monuments of your charitable zeal and heroic self-sacrificing devotedness to the welfare of humanity that

will perpetuate your name unto future generations, crowned with the blessings of multitudes in every age. Gladly then do we come to offer our tribute of gratitude, love and veneration, and to join our voices to the general outbursts of rejoicing and felicitations. We, too, congratulate ourselves on having so grand an opportunity as that of your Silver Jubilee to express our admiration of the many noble qualities that endear our beloved Archbishop to all who have the happiness of knowing him, especially to those of his own Archdiocese, in whose hearts his name and memory are enshrined with ever-increasing devotedness.

Chicago rejoices, as well she may, in such an acquisition as adds a new and crowning glory to her increasing greatness.

And we, Most Reverend Archbishop, so highly favored the objects of your munificence and kindness, rejoice with exceeding joy in seeing all these honors paid of whom honor is due and in witnessing this magnificent celebration of your Silver Jubilee. And it is our earnest wish and will be our fervent prayer that Heaven may lengthen your years until we have the happiness of celebrating your Golden Jubilee.

Once more, beloved Archbishop, permit us to offer you our humble, but sincere and most affectionate, congratulations.

THE PUPILS OF ST. MARY'S TRAINING SCHOOL  
FEEHANVILLE, ILL.

Archbishop Feehan, at the conclusion of the address by the boys of the Feehanville Industrial Home, advanced to the edge of the platform and spoke as follows :

"My Dear Children: I have seen in my life vast and beautiful scenes, but the scene that is here to-day is the most beautiful I have ever seen; not merely because it presents to the eye a most charming picture, but it is beautiful because of all that it signifies. You bring a joy to-day to all that are here present.

"I can not express the gratitude I feel at the events of yesterday and to-day. Many kind and generous things were said yesterday, but none more pleasant to me than what you have been saying for the last two or three hours. Everything you have said was so natural and becoming, and so evidently from your hearts, that the impression it has made upon me is one that will last as long as I live. To all of you it will be a memory that will last for years to come. You will remember it was not merely a pleasure to you, but that it was a day when you were young, a day on which you made a striking profession of the Catholic faith that is in your hearts. In all your songs and all your addresses there was that spirit; the spirit of the young, whose hearts, fresh and pure, are filled with the love, one may say with the loveliness



that comes only from God. It would be a very happy thing for the Archbishop if he could always live among such scenes; it would be a joy to me. How pleasant would be the Bishop's life if the mitre and crozier were made of flowers, with no ugly thorns concealed within their colored petals.

"But, my dear children, there is also an idea in your coming to-day, which is this: You have come here from the many schools and placed a crown, as it were, a crown upon the labors of the year. You also place a crown upon the heads of your devoted teachers, to whom our thanks are due for the appearance you have made to-day. In your schools you have been taught to love God, to love your homes, and to love our country. My children, love your homes: the homes of a land are the source of its greatness. No one who loves his country but must wish that homes like those from which you come to-day may continue to increase and shed their blessings upon our native land. Again I must tell you how grateful I am for all the kindly things you have said to me.

A HOLIDAY IN HIS HONOR.

"Now, my dear children, let me close by a request to your teachers, which I know will find an echo in your hearts. Let me request them to grant you, in honor of this great gathering, a holiday on Wednesday next."

The teachers signified their pleasure in complying with the Archbishop's request, and the little ones applauded again and again. The closing hymn, "Holy God, we praise Thy name," was then sung with great force and marvelous sweetness by the children. As the Archbishop stood up and began to utter the opening words of the Benediction a hush fell upon the vast audience, which was only broken when the orchestra struck up a merry tune, to which the children marched as they filed out under the banners of their respective schools, and returned as they came, the admiration of all the citizens of the great city who witnessed their presence on the streets, in orderly, festive array.

### Thursday Evening Celebration.

Five thousand Catholic citizens, representing every nationality in Chicago, crowded to overflowing the Auditorium Thursday evening, and listened to addresses of congratulation read to the Archbishop, in their native tongues.

The grand outpouring of loyalty and affection in many of the languages of a united Christendom evidenced the catholicity of the Church and brought vividly to mind the miracle of the tongues of fire.

When the school children returned to their homes they pictured in glowing terms the magnificent success of their celebration, creating an intense interest among their parents and friends.

The clergy of the city and vicinity received a limited number of cards of invitation which they distributed among the prominent members of their congregations. Those who had the good fortune to attend were representatives of hundreds of thousands who would have gladly participated were there room to accommodate them, but, as it was, the immense crowds that filled the Auditorium testified to the loyalty of their absent brethren.

After the grand welcome march by the orchestra, the united Church choirs of the city sang the Jubilee hymn, the chorus being taken up by the entire audience. Mr. Thomas Brennan, as chairman of the celebration, made a few introductory remarks and announced that the programme would commence with the presentation of an address by the colored Catholics of Chicago. Mr. Lincoln Valle then came upon the platform and read the following address:

*Most Reverend Archbishop, Rt. Rev. Fathers Mr. Chairman, Ladies and Gentlemen:*

I should not describe to you my feelings if I did not at once say that I feel specially honored by the invitation which brings me before you on this occasion, and, as I enter upon the duty which the acceptance of this invitation imposes, I realize my inability to meet your expectation by treating, with fulness of learning and power, the subject upon which I am to speak.

Most Rev. Father, you have heard from different nationalities during the course of this, your Silver Jubilee, and while we, the Negro Catholics of Chicago, rejoice in your long ministerial life, we think it most fitting to present ourselves before you to-night, with a few points for your consideration. We wish to thank you from the bottom of our hearts for the just and cordial treatment you have always accorded to us under your administration. Your love for us has been genuine, pure and holy. We will ever cherish your memory in our minds and hearts. We feel, also, very grateful to you for bringing into our midst

the Rev. Augustus Tolton, our worthy brother, in race and creed, as through him the salvation of our people, in a great measure, greatly depends. We, the Negroes of the United States, owe to Father Tolton a debt of gratitude for the space that he has covered.

We have in this great city at least 27,000 negroes; out of that number but a few are Catholics. A larger number are clear outside of any church; they have souls, and could be brought into the Catholic Church if the proper steps were taken; all we ask is, that all our Catholic friends excite that one Catholic zeal and help us in reaching our own dear neglected people.

We propose to unite more closely together a better social union among us, in order to improve the moral, mental and social condition of our people. The struggle is still and forever going on—the struggle against error.

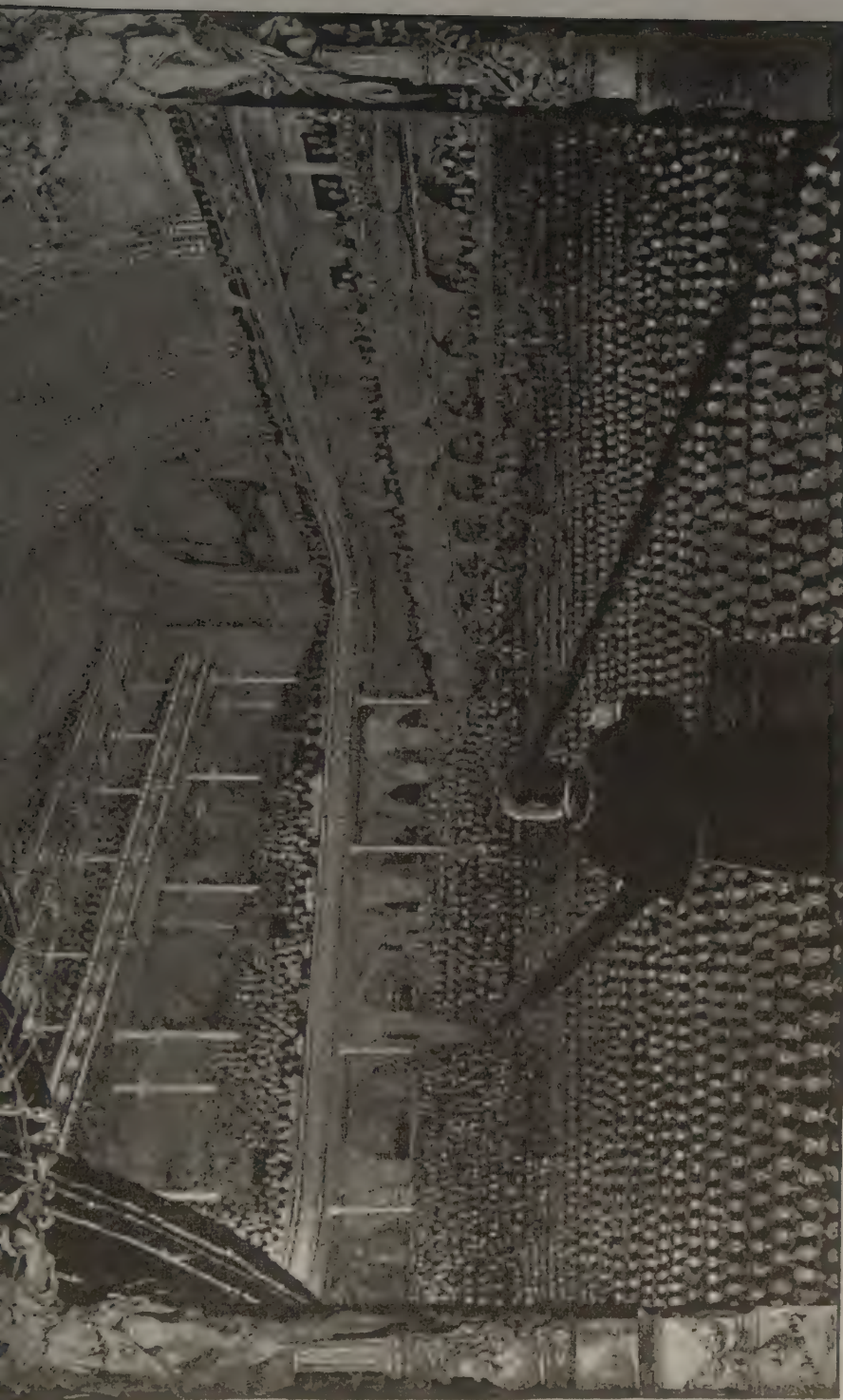
Never in this World's history was there a freer field to fight the battle of God than in this city, and never yet, take them all in all, were there more generous foes to contend against? But let it be borne well in mind, the battle is a severe one, all the more so, perhaps, because the field is so open and Catholics are so free. Here in America there is nothing of the glory of martyrdom to sustain us in effort, that turns defeat into victory, and by one death wins a thousand lives.

Ours is not a clash of arms and of battle, but a struggle of intellects. The Church must not only hold her own, but she must also win others.

The Catholics of these United States have right at their own doors one of the greatest of social questions: Eight millions of negro people ask to be lifted up; Catholics have it in their power to show forth in the strongest manner the social power of their faith.

Most Rev. Father, we only pray that the Negroes of these United States will soon understand that if prejudice is to remain for a season on earth there is one place where it must be unknown and that is within the sacred circle of the Catholic Church. We hope he will soon learn that the solemn dogma of the Catholic Church is the equality of all men before their God, and they should know the whole history of the Catholic Church has been a ceaseless protest against slavery, even to-day the voice of Leo goes forth from the Vatican hoping and praying that the last blow to human slavery be dealt out by Christians amid the wilds of Africa.

The question is often asked, is the negro susceptible of education? Yes, answer the statistics. In the Southern States, in 1865, among one thousand negroes, you could find one that knew the alphabet, whilst to-day, more than twenty per cent. of all over ten years old can read



THE MOST REV. ARCHBISHOP ADDRESSING THE CHILDREN IN THE AUDITORIUM.





and write. This proportion is so much the more to be remarked as there are many illiterate whites in those States.

More might be said on this question, but suffice it to say that we, the Negro Catholics of Chicago, will show good examples of sobriety and charity to all men, for no sermon is as powerful as the unspoken sermon of good example preached by a model, Christian man.

In conclusion, dear Archbishop, we turn to you, and address ourselves, by wishing you to have a long life, and many years of uninterrupted happiness.

LINCOLN C. VALLE, Chicago Ill.

Mr. J. P. Beretta next read the address presented by the Italian citizens:

Eccellenza Reverendissima, e Rispettabile Udienza!!

Il motivo per cui io vengo qui davanti a così grande, e rispettabilissima udienza non è per comparire come un eloquente oratore, e fare un celebre sermone;

Ah no! poichè a mio malgrado la piccola abilità mia non è sufficiente per tale compito.

La ragione si è che siccome essendo stato richiesto dal zelante nostro Parroco, il reverendo Padre Moretti a dire alcune parole in questa così solenne circostanza, io qual messo che compie ad un dovere di rispetto e di gratitudine, son venuto ad esprimere con brevità l'entusiasmo, e la gioia che ardentemente balena nei cuori di tutti i cattolici Italiani di Chicago, i quali allegramente solennizzano questo giocondo avvenimento del ventesimoquinto anniversario del Vescovato di Sua Eccellenza Reverendissima il nostro Monsignor Arcivescovo Patrizio A. Feehan.

Sicuramente la bocca parla per l'abbondanza del cuore. Noi Italiani tutti pieni d'affezione e d'allegrezza gridiamo:

"Te Deum laudamus, Te Dominum confitemur."

Ah si! Noi ringraziamo l'onnipotenza Divina, poichè le piacque concedere all'amatissimo nostro buon Pastore la grazia di poter celebrare in prospera salute questo gaudio Giubileo d'Argento.

I nostri cuori son tutti pieni di gratitudine per le tante cure, e fatiche che Vostra Eccellenza Reverendissima ha avuto per noi, qual amoroso padre zelantissimo pel bene de' propri figli ed in riconoscenza di tutte queste cure le presentiamo proprio con cuor gratissimo i più sentiti ringraziamenti. Di più tutti i cuori, e le lingue italiche della nostra Parrocchia con grande espansione indirizzano le più cordiali congratulazioni, e sinceramente presentano i migliori auguri, le più squisite di felicità e con voti i più graditi, fervorosamente implorano dal Cielo le più scelte e desiderate benedizioni.

Ah si! Che in gran copia voglia il benigno nostro Dio versare sopra l'amatissimo nostro Pastore, e sopra l'amata sua gregge. Voglia il ciel propizio esaudire le sincere brame di tutto questo rispettabile popolo, voglia benignamente esaudire le suppliche di tante migliaia, e decine di migliaia di fedeli Cattolici di questa Arcidiocesi, tanto vecchi quanto giovani e fanciulli innocenti, che tutti giubilanti e pieni di gioja ardentemente innalzano al Cielo fervide preci per intercederle la grazia di una lunga serie d'anni tutti ricolmi e riccamente adorni di tutte le piu scelte e desiderate benedizioni e felicità; per implorarle la grazia di un lungo governo a beneficio anche di tutti i fedeli dell'amata sua Arcidiocesi. Si! che il di Lei Pastorato duri ancora per lungo tempo acciocchè ella possa qual degno Ministro di Dio cooperare sotto il regime di Sua Santità' il Santo Padre Leone XIII, degno e solido successore di san Pietro; di cui sta scritto.

Tu es Petrus, et super hanc petram edificabo Ecclesiam meam.

Tu sei Pietro, e sopra questa pietra edificherò la mia Chiesa.

La solidità di quella pietra che Christo stesso le ha conferito è infinita. Essa ha resistito sotto i colpi anche i piu forti, e fedelmente sopportò quest immenso edificio e da per tutto si propagò, ed ovunque continuamente va propagandosi quest' immensa impresa Divina, tutta basata sopra queste solide fondamenta.

Così pure anche Sua Eccellenza Reverendissima il nostro Monsignor Arcivescovo tutto pien di coraggio, qual zelantissimo propagatore della vera fede, sacrificò il proprio ingegno, sacrificò tutti i proprio ingegno, sacrificò tutti i diligenti studi di tutta la di Lei gioventù per la salute delle anime nostre, per il nostro bene, per l'insegnamento della dottrina di Gesu Cristo, per la propagazione della vera fede, per la diffusione della Chiesa Cattolica Apostolica. Riconoscenti adunque per le tante cure che Vostra eccellenza Reverendissima si degnò d'avere per noi; Le rinnoviamo ancora i piu cordiali ringraziamenti, le piu liete congratulazioni, i piu sinceri buoni auguri; che mediante l'intercessione del titolare della nostra Chiesa, la Beatissima Vergine Maria Assunta in Cielo, Le sia concesso una lunga vita tutta adorna delle piu belle consolazioni, e che il Ciel permetta di poter celebrare ancor qui assieme un'altra gioconda solennità' di chi ad altri venticinque anni del di Lei Giubileo d'Oro.

Ah si! che Dio si compiaccia concedere questa grazia, che noi speriamo, e desideriamo proprio di vero Cuore.

Di Lei Devotissimo Servo,

J. P. BERETTA,

Rappresentante i Cattolici Italiani di Chicago.

Chicago, 30 Ottobre, 1890.

**MOST REV. ARCHBISHOP, LADIES AND GENTLEMEN:**

The motive that induces me to appear before such a magnificent audience this evening is not to give a grand display of oratory or deliver a great sermon, if I had the will I have not the ability. But the reason is that our worthy pastor, Father Morretti, requested me to say in a few words on this solemn occasion, and I comply with the greatest of pleasure, and give expression to the joy that exults in the hearts of all the Italian Catholics of Chicago, who joyfully celebrate with their fellow-Catholics of other nationalities the happy event of the consecration of Most Rev. Archbishop Feehan in the episcopacy. The mouth speaks from the fulness of the heart. We Italians full of affection and joy exclaim to-day, "*Te Deum laudamus! Te Dominum confitemur!*" Yes, we thank our Heavenly Father, who has been pleased to grant to our most beloved Shepherd the happiness of celebrating his Silver Jubilee. Our hearts are filled with gratitude for the many favors granted us and the indefatigable way in which you have looked after our interests, as a loving Father, most zealous for the welfare of his children; in recognition of which we extend to you with grateful hearts our most sincere thanks, and therefore Italian hearts and Italian tongues with unrestricted affection offer the most cordial congratulations and sincerely present to you every expression of happiness, and with most fervent prayers implore from Heaven, for you, the choicest blessings. Ah yes! let those blessings fall upon our beloved Pastor and his flock. May Heaven hear the prayers of this great people! may it listen to thousands and hundreds of thousands of faithful Catholics in this Archdiocese, old and young, who jubilantly pray that your days may be long, and your administration that has been such a benediction and source of happiness continue for many years to come, and above all, that your Pastorate, as it has in the past, may continue to co-operate under the sublime government of His Holiness, Leo XIII., the successor of St. Peter, of whom it is written: "*Tu es Petrus, et super hanc, petram edificabo Ecclesiam meam.*" The solidity of that rock upon which Christ built, is infinite.

It has resisted the attacks of its enemies and supported the immense edifice built upon it, and everywhere it has been and continues to be propagated, founded as it is upon such a solid basis. Your Grace, Most Rev. Archbishop, has made untold sacrifices in becoming a laborer in the cause of the true Faith. Your youth, abilities, and, in one word, yourself, have been devoted to the welfare of souls, and ours, especially; for the diffusion of the Holy Catholic and Apostolic Church, and the teachings of Jesus Christ. In acknowledgment, therefore, of your most kind favors to us, we renew our thanks and congratulations, with the hope that,



through the intercession of our Blessed Mother under the title of the Assumption, the patron of our church in Chicago, you may enjoy a long life filled with every consolation, and we hope you may live to see and enjoy your Golden Jubilee. Ah, yes! this is our heart's desire.

The address in the language of la belle France came next in order: A Sa Grandeur Monseigneur P. A. Feehan, Archevêque du Diocèse de Chicago, Monseigneur:

En cet heureux jour de fête et d'allégresse universelle dans lequel ce grand Diocèse déploie sa force et son prestige, en venant vous montrer son estime et son attachement et en même temps présenter son humble hommage à l'Eglise Catholique que vous représentez.

En ce jour mémorable de la célébration du vingt-cinquième anniversaire de votre Episcopat, on l'occasion se présente à tous de vous dire dans toutes les langues, combien vos Enfants vous aiment et sont pénétrés de votre sagesse, de vos hautes qualités intellectuelles et morales, et de vos aspirations nobles et généreuses.

Les Canadiens-Français de ce Diocèse comme Catholiques et comme citoyens des Etats-Unis, se font un devoir aussi de se joindre à vos admirateurs et de vous dire dans cette belle langue française; Noble Dignitaire de l'Eglise; daignez accepter de notre part les souhaits les plus sincères de bonheur et de prospérité. Lorsque la France (la fille aînée de l'Eglise) implanta sur ce continent la Drapeau de Foi, de civilisation et de liberté; elle légua aux Canadiens-Français, ses nobles rejets, le soin de propager en tous lieux, ses principes de vertus, d'honneur, de loyauté et de patriotisme; principes qui ont toujours caractérisés la France. L'histoire démontre que les Canadiens-Français se sont rendus dignes de ce patrimoine, Ses Missionnaires et ses Pionniers Se sont mis à l'oeuvre, et l'on constate aujourd'hui dans toutes les parties de ce vaste territoire; de l'océan Atlantique à l'océan Pacifique; des sources du Mississippi au Golfe du Mexique; sur les bords des Lacs et des Rivières, comme aux sommets des Montagnes et aux centres des Grandes Villes des traces de ces Missionnaires et de ces Pionniers; des Noms illustres et vénérés, des noms qui ont immortalisés la France et le Canada dans cette belle République.

C'est comme descendants de ces valeureux Pionniers, nos ancêtres que nous Canadiens-Français désirons vous exprimer aujourd'hui ce que nous ressentons dans nos cœurs pour vous Monseigneur qui représenté à un si haut degré de perfection ce principes de sagesse, de justice, de bonté, de dignité et d'austerité; principes qui ont toujours été l'apanage de l'Eglise Catholique, et qui fait sa force sa grandeur et sa prospérité. Nous sommes heureux de pouvoir dire dans cette belle occasion, que nous avons souvent constaté et admiré votre esprit de

justice et de sagesse dans le gouvernement de ce vaste Diocèse, composé de Nationalités différentes; la satisfaction universelle, la paix celeste dont jouit votre nombreux troupeau depuis votre administration tout a fait paternelle, est le plus bel éloge de vos vertus vraiment, évangéliques que nous sommes toujours glorieux de proclamer. Si nous Canadiens-Français des Etats-Unis avons toujours conservé et conservons encore, notre foi et notre langue Maternelle dans notre nouvelle patrie, nous le devons en grande partie à notre clergé dont vous êtes l'undes lumières et le porte Drapeau. A l'Eglise qui n'enseigne que des principes loyaux fondés sur la morale, ce qui fait le bonheur des peuples comme celui des individus et la sécurité des gouvernements. Car en étant de fervents Catholiques nous ne pouvons être que de bons et loyaux citoyens. Permettez-moi en terminant Monseigneur, de vous renouveler de nouveau au nom des Canadiens-Français du Diocèse l'assurance de notre estime et de notre entier dévouement à votre Grandeur et à l'Eglise que vous représentez avec tant de dignité, et de vous dire que nous faisons vœux que Dieu dans sa sagesse éternelle vous accorde encore de longs et heureux jours au milieu de nous, a fin que nous puissions jouir pendant long-temps du bénéfice de votre sage direction.

P. C. HARBAUR.

A. C. Hesing made the address in German. His remarks, which are of more than the usual significance at the present time, were as follows:

Als einst in Babylon ein Thurm erbaut werden sollte, dessen Spitze dem Himmel nahe käme, so war nicht Frömmigkeit eines Volkes, das seinen Gott suchte, der leitende Grundton, sondern Hochmuth und Ueberhebung, die es Gott gleich thun wollten. Dies sah der Herr und er sandte zur Strafe ein Sprachgewirr, so daß sich unter sich das Volk nicht mehr verstand und ablassen mußte von dem frevelhaften Thun. Denn fremd wurden unter sich, die sich seit Jahren kannten, es fehlte die Vermittlung vom Geist zum Geiste.

Wenn ich die stattliche Anzahl der hier Versammelten betrachte, die in festlich froher Stimmung und begeisterter Liebe sich zusammenfanden, um ihrem hochverehrten Oberhirten in ehrfurchtsvoller Weise ihre Glückwünsche zu seinem Jubelfeste darzubringen, wenn ich mir in das Gedächtniß rufe, daß der Ausdruck der Hochachtung, der Ehrerbietung und der Freude, die alle befeelt und alle eint, in so vielen verschiedenen Sprachen stattfindet und überall ein freudiges Echo weckt,—dann wirft sich für mich die Frage auf: wie kommt es, daß hier keine Verwirrung eintritt, sondern gerade durch die Verschiedenheit der Sprache ein solch gewaltiger zusammenhang besteht? Wir sind Amerikaner, Deutsche, Franzosen, Böhmen, Polen und Irländer und tragen die uns aner-

erben Eigenarten mit uns durch das Leben, als ein uns von Gott verliehenes, unantastbares Gut, aber wir sind auch Katholiken und als solches durch ein inniges, unauflösliches Band verbunden. Unser gemeinschaftliches Heimatsland ist dort, wo keine Nationalität die Frage bildet, wo kein Ansehen der Personen gilt, und unsere gemeinschaftliche Sprache ist unsere Glaubensbekenntniß. Wir bauen an dem Thurme, dessen Spitze zum Himmel reichen soll, doch nicht in frevelhaftem Uebermuthe, sondern in innigem Gottvertrauen; darum ruht der Segen auf dem Werke; doch nur in seiner eigenen Sprache findet jedes Volk den innigen Ausdruck, der es mit seinem Gott verbindet, und durch den es unter sich erstarkt und sich in Glauben befestigt. In dem von Gott eingesehten Zusammenhange kann es keine Verwirrung geben, denn der Herr leitet unsere Schritte und verleiht uns die rechten Führer, die in Selbstverleugnung und Glaubensstärke den vorgezeichneten Pfad beleuchten.

Glaubensstärke, Selbstverleugnung und Beharrlichkeit, auf diesen Tugenden beruht der mächtige Erfolg, den die katholische Kirche zu verzeichnen hat: diesen Tugenden verdanken wir die Werke der Barmherzigkeit und Nächstenliebe, die den Katholicismus in so hohen Grade kennzeichnen.

Ich richte meinen Blick rückwärts und erinnere daran, wie gerade hier, in diesem Lande, vor verhältnismäßig kurzer Zeit die Katholiken verpönt waren, wie sie bei allen öffentlichen Handlungen den Janhagel gegen sich hatten und wie selbst ihre Kirchen niedergebrannt wurden, rein aus fanatischem Haß. Ich selbst war noch Zeuge dieser Vorgänge und wurde nicht selten mitbetroffen, denn damals galt es Parteistellung zu behaupten und den Kampf nicht zu scheuen, der bei der herrschenden unausbleiblich Unbulbsamkeit war. Wie viele Mühe- waltung, Opferfreudigkeit und Beharrlichkeit erforderte es, um der katholischen Kirche die Stellung zu verschaffen, die sie heute einnimmt!

Sehen wir uns um und zählen die tausende von Gemeinden und Kirchen, die eine Mitgliebzahl von Millionen repräsentiren und wir fragen uns erstaunt: wie war es möglich, daß eine solche Ausbreitung, ein solch' ungeheuer Fortschritt stattfand? Ich gehe nicht zu weit, wenn ich diese Errungenschaften der Glaubensstärke zuschreibe, aus der alle weiteren nöthigen Tugenden entsprangen, die diejenigen beseelten, die sich dem Dienste der Kirche widmeten; diese sind die Träger des Glaubens, ihre Lehren, noch mehr ihre Handlungen sind maßgebend für den Erfolg. Was wäre die Lehre ohne That? Kalt und fruchtlos müßte sie bleiben, wenn nicht das lebendige Beispiel den zündenden Funken der Begeisterung trüge und weckte. Die katholische Kirche aber steht obenan in der Ausübung ihrer Lehren; sie verlangt Nächstenliebe und Barmherzigkeit und sie übt solche in ausgedehntem Maße. Die unzähligen wohlthätigen Institutionen,

die vorzüglichen Lehranstalten, die Heimathen für Verlassene, die Waisenhäuser, vor allem aber, die unabsehbar, über alle Länder verbreiteten Krankenhäuser legen bereites Zeugniß ab von der Thatkraft und dem Opfermuth der Diener und Dienerinnen der Kirche

Wer die barmherzigen Schwestern in der Ausübung ihres Geist und Körper erschöpfenden schweren Berufes betrachtet, wer da sieht, wie sie mit Herzensfreudigkeit allen Anforderungen gerecht zu werden suchen, der muß Hochachtung vor ihnen gewinnen, Hochachtung vor der Glaubenslehre, die so viel sittliche Kraft, Muth und Entsagungsfähigkeit hervorbringt. Mit freudigem Stolze sage ich hier; die katholische Religion ist keine gehasste, keine gefürchtete mehr, sie erfreut sich der Hochachtung der gesitteten Welt, und diese Anerkennung verdankt sie, nebst dem Opfermuth derer, die ihr dienen, zu großem Theile der Duldsamkeit, mit der sie ausgeübt wird. Wenn wir die wohlthätigen Anstalten, besonders die Krankenhäuser durchgehen, so müssen wir uns sagen, daß nicht der blinde Glaubeiseifer der darin waltende Geist sein kann, der so leicht in Unduldsamkeit verfällt, sondern daß diesen ein edlerer, ausgleichender Sinn milbert und zum Wohlthäter aller macht. Wir finden Menschen von allen Nationen, allen Klassen und allen Religionsgenossenschaften, die den Segen der Institutionen genießen. Mit gleicher Liebe werden alle umschlossen und es findet kein Vorzug und keine Vernachlässigung statt, denen religiöse Anschauungen zu Grunde liegen, oder die auf solche zurückzuführen wären.

Unserem geliebten Jubilar, dem hochwürdigen und hochverehrten Oberhirten der Kirche gebührt die Anerkennung, daß er seinen priesterlichen Beruf seit 25 Jahren in diesem gesegneten Sinne ausübte, und daß er keinen Theil hatte an den Angriffen, denen leider die deutschen Katholiken vor einiger Zeit von ihren Oberhirten ausgesetzt waren, sondern daß er als oberster Leiter durch seine vorurtheilsfreie Gesinnung, sein Gerechtigkeitsgefühl und seinem, allen seinem Erzbisthum einverleibten Priestern gleich zugetheilten Wohlwollen, die Duldsamkeit und mit ihr den Frieden und das Ansehen der Kirche in hohem Grade förderte. Ich stehe hier als Vertreter der deutschen Katholiken und als solcher ist es meine Pflicht, indem ich in deren Namen unserem hochwürdigen und hochverehrten Erzbischofe, verbunden mit der Versicherung unserer Ehrfurcht und Ergebenheit, die innigsten Glückwünsche darbringe, zugleich auf unsere Eigenarten hinzuweisen, bei deren Schonung allein ein inniger Zusammenhang mit dem großen Verbande, der die katholische Kirche auszeichnet, bestehen kann.

Unsere deutsche Sprache ist für uns das Kleinod, das unzertrennlich ist mit unserem Wesen. Wir sind bessere Bürger, bessere Menschen und bessere Chri-



sten, wenn wir unbehindert in unserer Sprache unseren edelsten Gefühlen Ausdruck geben. Sie ist das Bindeglied, das uns zusammen hält und uns unsere Pflichten gegen das Vaterland, selbst gegen Gott und die Kirche eindringlicher vor die Seele bringt, als jede andere, denn ihr Wohlkaut, der zu unsern Seelen bringt, führt uns schon zum Gebet und zum Guten.

Dieses Kleinod kann und darf uns nicht entrisen werden. Wir setzen unsere beste Kraft ein für dasselbe und für die Erhaltung unserer deutschen Gemeindefchulen; auf diesen beiden beruht für uns die Glaubensfestigkeit und Treue gegen die Religion und die Kirche.

Mit der Sprache geben wir unseren Kern preis, die Eigenart die uns als Volk kennzeichnet; unsere Kinder werden uns entfremdet und das Beste, das Gemüth, aus dem allein die wahre Frömmigkeit entspringt, leidet Schaden. Wir wollen treue amerikanische Bürger sein, wir wollen ergebene Kinder der katholischen Kirche bleiben, aber wir wollen auch unbehindert den Ausdruck der Seele in unserer eigener Sprache finden.

Dieser Eigenart wurde zu allen Zeiten Rechnung getragen. Mit der ersten deutschen katholischen Kirche, die in diesen Lande erbaut wurde, ward sofort eine Schule verbunden und seither wuchs und gedieh der Zusammenhang unter diesem System. Bis auf den heutigen Tag werden in diesen sich als Wohlthat erwiesenen Schulen beide Sprachen gelehrt, und es gehen wahrlich gesinnungstüchtige, pflichtgetreue Menschen und gute Bürger aus ihnen hervor, die mit der Liebe für die Eigenart ihrer Vorfahren zugleich Liebe für ihr Heimathland verbinden.

Um diesen, und bis jetzt gewährten Schutz bitten wir auch ferner. Wir anerkennen Ihre Güte und ihren unpartheilischen Sinn und wir danken Ihnen, hochachtungsvoller Herr Erzbischof, für die unsern Priestern, Ordensschwestern und Gemeinde zuerkannte, unsern nationalen Anschauungen Rechnung tragende Berücksichtigung und für die aller Parteilichkeit ferneren Fürsorge, mit der Sie alle Ihrer Obhut Anvertrauten umschließen und deren Wohlfahrt überwachen. Wir empfehlen Sie der Güte Gottes und bitten ihn, Sie auch ferner mit der nöthigen Kraft, Gerechtigkeit und Milde auszurüsten und uns Ihre segensbringende Wirksamkeit zu erhalten zum Wohle der Kirche und der leidenden Menschheit.

When in olden time a tower was to be built at Babel "whose top should reach unto heaven" it was not the piety of a people seeking after their God that was the chief motive, but a haughty and arrogant spirit eager to imitate God. This the Lord beheld, and to punish the people he confounded their languages that they did no longer understand one another's speech and were compelled to desist from their

wicked doing, for strangers became unto each other those who had known themselves for years; the medium was wanting between spirit and spirit. When I look upon the numbers of this magnificent assembly, gathered in joyful and festive mind and enthusiastic love, to offer unto their highly revered spiritual head and shepherd of their souls in most reverential manner their congratulations on the occasion of his jubilee; when I call to mind that this expression of esteem, of reverence and of joy, which animates all and unites all, takes place in so many different languages and awakens everywhere a joyful echo—then the question suggests itself to me: How is it that no confusion takes place here, but that through the very variety of language so powerful a union exists? We are Americans, Germans, Frenchmen, Bohemians, Poles and Irish people, and carry with us through life our inherited peculiarities as a God-given inviolable boon, but we are also Catholics, and are as such united by an intimate, insoluble tie. Our common home is there where nationality is not questioned; where there is no respect of persons, and our confession of faith is our common language. We are at work on the tower, the spire of which shall reach unto heaven, but not in blasphemous arrogance, but in ardent trust in God; therefore the blessing rests upon the work. But each people find the devout expression—which unites them with their God, and through which they grow strong among themselves and strong in their faith—only in their own language. In the union instituted by God there can be no confusion, for the Lord guides our steps and gives us the right leaders, which in self-denial and strength of faith illuminate the appointed path.

Strength of faith, self-denial and steadfastness—upon these virtues rests the mighty success which the Catholic church can record; unto these virtues we owe the works of mercy and charity which mark Catholicism in so high a degree. I cast my glance backward and remind you how here, in this very country, but a comparatively short time ago, the Catholics were outcasts; how upon all occasions of their public acts they had the rabble against them, and however their churches were burned down from their fanatical hatred. I was myself a witness of these occurrences and was not infrequently a sufferer also, for in those days it was necessary to maintain one's position and not to shun the fight, which at the prevalent intolerance was inevitable. How great the pains, the sacrifices and the perseverance that were required to achieve for the Catholic church that position which it occupies to-day! If we look around and count the thousands of parishes and churches, representing a membership of millions, we ask ourselves in astonishment, how was it possible than such an expansion, so immense a progress, took place? I do

not go too far if I attribute these achievements to the power of faith, out of which were born all the other indispensable virtues that animated those who devoted themselves to the service of the Church. These are the upholders of the faith; their teachings, and yet more, their acts, are instrumental to success. What would the doctrine be without works? Cold and barren it would have to remain, did not the living example bear and awaken the kindling spark of enthusiasm. And the Catholic church stands foremost in the practice of its teachings; it demands charity and mercy and it exercises them in extensive degree. The innumerable benevolent institutions, the excellent schools, the homes for the destitute, the orphan asylums, but above all the hospitals extending without limits through all lands, give eloquent testimony to the energy and the courage of sacrifice of the servants of the Church.

Whoever looks upon the sisters of charity in the execution of their arduous vocation; whoever witnesses with what joyfulness of heart they make all efforts to do justice to all demands upon them, must be filled with reverence for them, reverence for the doctrine which calls forth so much moral power, courage and ability of self-denial. With joyful pride I here declare: The Catholic religion is no longer hated, no longer feared, it enjoys the esteem of the civilized world, and it owes its recognition to the moral courage of those who serve it, and in a large measure to the tolerance with which it is practiced. If we pass through the charitable institutions, especially through the hospitals, we are constrained to confess that the spirit manifested in them can not be the blind, religious zeal which so easily falls into intolerance, but a zeal softened by a nobler, a broad and conciliatory spirit, which makes it the benefactor of all. We find people of every nationality, of all classes and all religious associations, enjoying the blessings of those institutions. They are all encompassed by the same love, and neither preferences nor neglects take place based upon religious views or that could be traced back to such.

To our beloved celebrant, the most reverend and highly honored Archbishop of the Church, is due the concession that for twenty-five years past he has administered his episcopal functions in this blessed spirit, and that he had no part in the attacks to which the German Catholics in this country a short time ago were subjected, but that he, as its chief head here, rather advanced the tolerance and with it the peace and the esteem of the Church in high degree by his unprejudiced mind, his sense of justice and his kindly spirit toward all the clergy in his Archdiocese. I stand here as the representative of the German Catholics, and as such it is my duty, while in their name I present to our most reverend and much beloved Archbishop our most hearty congratulations,

coupled with the assurance of our reverence and loyalty, also to point to our peculiarities, the consideration of which only can insure an intimate connection with the great unity distinguishing the Catholic Church.

Our German language is to us the treasure that is inseparable with our being. We are better citizens, better men and better christians if we give expression to our noblest feelings in our own tongue unhindered. It is the tie that holds us together, and it presents our duties to our country, and even to our God and Church, more forcibly to our souls than any other language, for its euphony even, touching our souls, leads us to prayer and to all that is good. This treasure can not and shall not be torn from us. For it and for the preservation of our German parishes and parish schools we stake our best powers. Upon these two rests our steadfastness in the faith and our loyalty to religion and the Church. With our language we sacrifice the very essence, the peculiar character of which distinguishes us as a people; our children become estranged from us, and the best—the soul, from which alone emanates true piety—suffers injury. We desire to be faithful American citizens; we desire to remain devoted children of the Catholic Church, but we also desire to find an unhindered expression of the soul in our own language.

This peculiarity met with due consideration at all times. To the first German Catholic Church that was built in this country a school was at once added, and the union of the two prospered under this system. To this very day both languages are taught in these schools, which have proved a blessing, and truly, from them go forth men of principle, faithful to duty and good citizens, who join with the love for the characteristics of their forefathers' love also for their country. For this protection, granted us until now, we would pray for the future also. We gratefully acknowledge your kindness and sense of impartiality, and we thank you, Most Reverend Archbishop, for the consideration of taking into account our national views accorded by you to our Priests, Sisters and Parishes, and also for the care, free from all partisan spirit, with which you encompass all who are entrusted to your guardianship and watch over their welfare. We commend you to the grace of God, and pray of him to further endow you with the necessary strength, justice and gentleness, and to preserve you to us in your blessed work to the welfare of the Church and of suffering humanity.



## Vaše Milost, Nejdůstojnější Pane!

Před mnoha roky, když jsme měli opustiti tu vzdálenou, krásnou ale ubohou vlast svou Čechii, naši to kolébku a kolébku našich rodičů a našich předků, mnohá chmurná myšlénka povstala ve znepokojené mysli naší. Slyšeli jsme ovšem, že v této vzdálené zemi panuje volnost a svoboda; že prostředky k dobývání si chleba vezdejšího jsou mnohem snadnější nežli v zemi, kterou jsme opustiti právě se strojili. Ale my slyšeli též, že v zemi, již jsme si za svůj budoucí domov zvolili, nevěra a blud pozdvihují prápor svůj, kdežto v naší drahé vlasti, byli jsme navyklí vidati jenom oslavený prápor kříže; byli jsme uvyklí, pozdravovati bratry své jedním a tím samým pozdravem, vyznačujícím slávu Boží a slávu církve svaté. V té drahé vlasti své jsme nejenom vidali všechny bratry své spojovati se s námi v jediném klanění se Bohu, ale i vroucností a horlivostí jiných byli jsme ještě více ve svaté víře povzbuzeni a utvrzeni. Ale my nevěděli jsme, zdali budeme míti příležitost a prostředky, bychom mohli vždy věrně vyznávat i se řídit dle tohoto svatého a nám drahého náboženství našeho v této vzdálené zemi. My neměli žádného ujištění, že v této zemi nevěry a bludu, naše děti zůstanou věrnými jejich svatému náboženství a církvi svaté. Nebyly tedy naše obavy oprávněny? A měli jsme malou příčinu radovati se, když, přišedše do této země svobody, nalezli jsme, že i zde svatá církev katolická vítězně povznáší oslavený prápor kříže? Že také zde ona má své věrné slúhy — arcibiskupy, biskupy a kněze, kteří starají se o její věrné děti, krmíce je slovem Božím a přísluhující jim svatými svátostmi? Mnoho, ovšem, dosud bylo k děláni. Mnohé a velké byly ty oběti, které jsme přinést museli, nežli jsme mohli stávat se účastnými milostí, vyplývajících nám z našeho svatého náboženství. Ale poněvadž ona práce z většiny dílu již jest dokonána a poněvadž oběti, které jsme přinesli jenom učinily nám naše sv. náboženství dražším a milejším, máme dvojnásobnou příčinu, honositi se Římsko-katolickou církví a svatým náboženstvím naším, náboženstvím to našich praotců.

My radujeme se obzvláště dnes, vidouce důstojného zástupce této sv. katolické církve, slaviti pětadvacetileté jubileum svého požehnaného biskupování. Dnešní slavnost není pouhé oslavování jenotlivce, nýbrž jest to oslavování blahodárné činnosti a působení slavné a svaté církve naší, jejímžto důstojným zástupcem býti, Vaše Milost, jste v plné míře zasloužili.

Račtež tedy milostivě přijmouti, Nejdůstojnější Pane, srdečné blahopřání svých českých diecésanů, k onomu nevšednímu zdaru, jenž provázal všechny šlechetné podniky Vaší Arcibiskupské Milosti, po celých dvacet pět roků. Milostivě račte přijmouti tento slabý projev naší lásky a oddanosti k Milosti Vaší a ku svaté katolické církvi vůbec.

Budtež, Vaše Arcibiskupská Milost, ujištění, že dokud jenom žítí budeme, honositi se chceme slávou a vítězstvím naší svaté katolické církve, matky naší a sluhů jejích. Mimo toho chceme vždy považovati za svou svatou povinnost, abychom tímto smýšlením a těmito city naplnily srdce dítek svých a za dědictví je nechali svým potomkům.

Kéž Vaše otcovská láska vede nás v budoucnosti, tak jako až dosavád, na cestě k nebesům, a Vaše mocné modlitby chrání nás zde na světě ještě mnoho — mnoho roků!

YOUR GRACE, MOST REV. ARCHBISHOP:

When, scores of years ago, we were about to depart from our dear old country Bohemia, to look for another homestead in another world, many an anxious thought arose in our troubled souls. We had heard, indeed, that in the realms beyond the ocean reigned liberty and prosperity, that the means of making a livelihood were by far easier; but we had likewise heard that, in the land we were about to choose as our future home, heresy and infidelity defiantly exalted their banners: whereas, in our dear old mother-country our eyes had been accustomed to behold only the glorious banner of the Cross; we had been wont to greet all our brethren with one salutation only, indicative of the glory of God and that of His Church; we had been used to the sight of seeing all our brethren gather around the same altar, worshipping the same God. But would we in our new home have the same opportunities of practicing our dear holy religion? Would our children in a country where heresy and infidelity stalk with impunity in broad daylight, remain faithful to their mother, the Catholic Church? These were the anxieties that arose in our minds, and were they not sufficient to justify our fears? However, what was our joy, when, on coming to this country, we found that not only in our old country, but also here, in this land of liberty, the same Catholic Church triumphantly wields the same glorious banner of the Cross; that also here she has her faithful servants, her archbishops, bishops and priests, who take charge of her faithful children, feeding them by the word of God and administering to them the Sacraments of His Church. Much, it is true, had to be done, many and great were the sacrifices that had to be brought, before we could fully enjoy the blessings accruing to us from our holy religion; but these sacrifices only endeared our religion the more to us; they only increased our joy after the work had been once for the greater part accomplished.

Especially do we rejoice to-day on beholding a noble representative of this holy Church celebrating the Silver Jubilee of his glorious Pontificate. On this festive occasion we behold the celebration not of one individual Bishop only, not alone of his long career of fruitful activity,

but we behold a partial activity of our Great Church, whose worthy representative to be Your Grace has well deserved.

Accept, then, most Rev. Archbishop, the hearty congratulations of your Bohemian Catholics the great to success that has attended all your worthy undertakings during the lapse of the past twenty-five years.

Graciously accept this feeble expression of our love and loyalty to you and to the whole Catholic Church at large.

Be assured that as long as we live, we shall always glory in the exaltation of our mother, the Church, and in the success and well being of her faithful ministers. We shall, moreover, regard it our most sacred duty to instil these sentiments into the tender hearts of our children and leave them as an inheritance to our posterity.

May your fatherly love, by your prayers and direction, continue to guide and protect us on our way to our eternal home yet for many, many years.

## Najdostojniejszy Pasterzu i Najmiłościwszy Ojcie.

Oto Delegacya Polska przedstawiająca tysiące wiernych Polaków Katolików w tutejszej Archidiecezyi zamieszkałych, których dusze Opatrzność Boska ze wszech stron Polski i świata do tego tu miasta sprowadziła, aby ich oddać Pasterskiej pieczy, Waszej Arcybiskupiej Wysokości.

Delegacya Polska wraz z Delegacyami innych narodowości przychodzi tutaj aby najpokorniejsze hołdy ze wszech stron należnego szacunku u Stóp Waszej Apostolskiej Wysokości złożyć.

Racz więc Najdostojniejszy Pasterzu i Ojcie nasz, pozwolić nam Polakom jako wiernym dziatkom Twoim wyrazić nasze życzenia w naszej mowie macierzystej, która głębiej porusza dusze nasze i łatwiej nam pozwala ulżyć sercu przepelnionemu dzisiaj tą uroczystą radością Twoją: Naszą. Tembardziej, że niektórzy z naszych współrodaków nie nabyli jeszcze znajomości tutejszego krajowego języka a nie mniej pragną wynurzyć swoje szczerze życzenia i znaleźć pociechę u Stóp Najdostojniejszej Osoby Arcypasterza.

Ta wielka uroczystość dzisiejsza Jubileuszowa jako 25 letnia Rocznicza życia Świętą Apostolską Godnością jaśniejącego, przejmując do głębi serca nasze i porusza je radością wyższą nad przemijające pociechy: Łzy słodkie cisną się do oczu naszych a z głębi duszy podnosi się westchnienie dziękczynne do Najwyższego, że nam pozwolił oglądać dzisiaj te chwile przebłogie.

Najprzewielebniejszy Arcypasterzu i Wielce w Panu umiłowany nam Ojcie: dzisiaj jest czas abyśmy tutaj jawnie oświadczyli że widzimy w Tobie Obraz Dobrego Pasterza i najpiękniejszą podobieństwo Jego, za co najprzód niechaj będą dzięki Najwyższemu Pasterzowi Dusz naszych, a następnie Tobie Najdostojniejszy Ojcie, że jesteś dla nas wiernym Jego Zastępcą. Twoja Apostolska gorliwość z Chrześcijańską niewyczerpaną cierpliwością i roztropnością połączona jest dla nas wiernych dzieci Twoich skarbem na puszczy świata. A Twoje istotnie Katolickie serce nieraz zapominać nam każe, że jesteśmy wygnańcami z naszej ukochanej Ojczyzny. Wygnańcami z ziemi poświęconej krwią ojców naszych. Krwią przelaną w obronie Wiary świętej Rzym-sko Katolickiej.

Tutaj pod sławnym Sztandarem Stanów Zjednoczonych oddychając wolnością obywatelską nieraz tem głębiej uczuwamy niedolę cierpiącej w jarzmie despotów braci naszej. Tym Krzyżem obciążone serca nasze, tą boleścią ściśnięte, tem częściej spoglądają na tę drogę, która wiedzie do tej Ojczyzny, gdzie już nie masz prześladowania.

I któż jest Jaśniejszym przewodnikiem na tej drodze? Jak nie Twoja Wysokość jaśniejąca Apostolską godnością.

Dziesięć lat pod Twoją Opieką pomnożyły się parafie i kościoły nasze w trójnasób. A szkoły polskie podnoszą się do pożądaney odpowiedniej czasowi i wymaganiom tutejszego kraju wysokości.

Tak Najdostojniejsza Osoba Twoja jest dla nas Archaniołem pocieszycielem na tej ciernistej drodze tułaczego życia naszego, dlatego jeżeli ktokolwiek bądź, to zaiste my Polacy Katolicy przepelnieni jesteśmy szacunkiem i wdzięcznością ku Tobie Najdostojniejszy Ojcie.

Ufając, że Bóg wysłuchać raczy prosby nasze dla chwały swojej a naszych dusz pożytku, przedłuży lata życia Waszej Wysokości na tej ziemi. A z całego serca pokornie błagamy o błogosławieństwo dla siebie i nieobecnych tutaj; chociaż sercem z nami zjednoczonych braci naszych.

### Od Polaków w Chicago.

MOST REVEREND SIR AND FATHER:

Here you see before you the Polish delegation representing thousands of faithful Polish Catholics, domiciled in your Archdiocese, and gathered here together in this city by the will of the Almighty, from all parts of Poland to be placed under your Grace's paternal care.

We, the Polish delegation, stand before your Grace with delegations of other nationalities to render to you our devout homage, which we do from the deepness of our hearts, and in gratitude for your kindness towards us.



Most Reverend Sir and Father, permit us Poles, your faithful and obedient children, to express our wishes and congratulations in our mother tongue, which moves deeper our hearts, and gives a stronger vent to our feelings of joy at this celebration. We ask for this permission because very many of our countrymen do not yet understand the language of this country; but desire not less than all others to extend to your Grace their most sincere congratulations and wishes.

This twenty-fifth anniversary of your Grace's Apostolical dignity moves deep our hearts with joy, and we pray to Almighty God that he may preserve you for many years to come. We also give to Almighty God our heartfelt thanks for being permitted to be participants in this glorious jubilee.

This is the time for us to declare openly that we see in you an image of a good shepherd, and we give our thanks to Him, the greatest of shepherds, in heaven, that He has given us, in your person, the most amiable, kind and virtuous, but ever alert and prudent, guardian of that precious pearl, the "Faith of our Fathers."

Your Apostolic zeal, combined with inexhaustible Christian patience, is for us, your faithful children an invaluable treasure in this world. Your thoroughly Catholic heart encourages us to forget that we are exiles from our dear, beloved fatherland—yes, exiles from a sacred land, watered with the blood of our fathers, that was shed in the defense of the Roman Catholic faith and Christian civilization. Here, under the standard of freedom, the glorious banner of the United States, we more deeply feel the misery of our down-trodden brethren at home, who suffer under the yoke of oppressors and tyrants.

Having to carry this heavy cross, and under this woe, we more frequently look towards those paths which lead to that Fatherland where there is no persecution—where there is nothing but eternal happiness. And who is our most brilliant leader on this path, if not your Grace, resplendent with apostolic dignity?

Ten years of your Grace's administration of this Archdiocese, and your pastoral work, have increased our parishes and churches three-fold; our schools are reaching the desired standard demanded by the present advancement of civilization.

Your Grace's distinguished person is for us Polish Catholics the guardian angel on our thorny path through this life, and we pray to God that he may hear our prayers to lengthen your life for his own glory and the salvation of our souls. And we humbly beg your blessing for ourselves and our people, who, although not present, yet in spirit join their hearts with ours at this glorious celebration.

FROM THE POLES OF CHICAGO.

P. T. Barry represented the Irish, and in the Irish tongue said in substance:

DILEGRADH CHUM AN ARDEASBOIG UI FHIUGHAIN AIR AN G-CUIGEADH AIR FHICHID BLIADHAIN DO SAN EASBUIGEACHD.

A SHAOI RO-UASAIL, AGUS A ARDEASBOIG RO-URRAIMAIGH: Anns an lo so ann a bh-fuil tu ar faghail onora, gradh agus deagh thola a moran teangthadh agus o beagnach gach uile chineul daoineadh faoi 'n ngrein, ni coir gan focla labhairt leat a d-teangain uasail do chinidh agus do shinnsear. De na h-uile tiortha do throid air son an chreidmh, ba h-Eire do rinne an cath ba h-uaisle, ba chruadhe agus ba h-eifeachdaighe; agus a n-diaigh na Laidne agus na Greigise, ba Ghaedhilig an teanga le n-dearnadh an mhaitheas is mo air son na n-daoineadh, agus le d-tugadh an uibhir is mo chum an t-Sosgeil agus chum eolais Chriosd. Air feadh moran aois sul aithnigheadh na teangtha labhairthear anois; sul do labhairtheadh focal amhain Beurla, Fraincise no Garmainise, bhi Soisgeilidhe o h-Eirinn le Gaedhilig in a m-beulaibh agus le gradh De in a g-croidhthibh, ag triall an domhain agus ag breith daoineadh chum eolais slighe na Slanuighthe. Guidhmid Dia go n-deonaidh Se dhuinn, tusa d'fhag, ail linn air feadh moran bliadhan le teachd—go bh-fanaidh tu fad os ar g-cionn, ionnus go m-beidh faill eile agadsa ar ngradh dhuit d'aithne nios fearr, agus go m-beidh faill eile againne ar meass ort agus ar n-onoir duit do thaisbeanadh aris.

“MOST REVEREND AND BELOVED ARCHBISHOP:

On this day, when you are receiving affectionate congratulations in many languages from representatives of nearly every Christian people beneath the sun, it is right and proper that we address you a few words in the rich and historic language of your native country and of your ancestors.

Of the many countries which battled for the faith and carried the saving truths of the Christian religion to the uttermost ends of the earth, Ireland has taken a foremost part, and her glorious work in the spread and propagation of Christianity has been among the most effective.

Next to the Latin and Greek in the early ages of the Church the Irish language was most employed in the inculcation of the Christian virtues, and carried the truth of the gospel to millions of mankind. Long before a single word of English or French or German was known to the world, Irish scholars and missionaries with the love of God in their

hearts had spread over many nations a knowledge of Christ. We refer with pride to what our language has done for the promulgation and expansion of Christianity as well as to what Irish scholars and saints have done for the advancement of learning and civilization. The archives of many of the most renowned universities of Europe, from Oxford in England to Paris, and Pisa on the continent and the manuscripts in the libraries of Berlin and St. Gall in Switzerland attest to the learning and proficiency of Irish scholars, many of whom were among the founders and professors in these great institutions at a period when education and civilization in Europe were in need of the rich depositories of knowledge and piety for which the Island of Saints in those days was renowned.

We pray to God that he may permit you to remain with us for many years to come, in order that we may have other opportunities of attesting our love and affection for you as an honored dignitary of our Holy Church.

JUDGE MORAN'S ADDRESS.

MOST REVEREND ARCHBISHOP:

We come to-night to offer to you our congratulations on the completion of your twenty-five years of service in the high office of Bishop of the Church.

The Clergy of your Archdiocese and the laity of this city have availed themselves of the occasion to testify their respect, affection and reverence toward you personally, and their love for and loyalty to Our Holy Mother the Church, in whose hierarchy you most worthily hold so elevated, dignified and responsible a place. In expression of these sentiments towards your Grace, and of fidelity to their faith, the men of the different parishes of the city passed in review before you in a procession which, in character and numbers, equalled, if it did not surpass, any demonstration that ever before occurred in this city; and here to-night, in the presence of this vast assemblage of Catholics, Archbishops and Bishops, Clergy and laity, you have been tendered congratulations by representatives of the several nationalities composing the Catholic people of this great city—all expressing esteem and respect for you, their Archbishop, and faith in and loyalty to the teachings of the Catholic Church.

You may well regard with gratification and your people with just pride the progress made in the Archdiocese, in the increase in churches, and in all religious educational and charitable institutions, as well as in the Catholic population during the ten years of your administration.

The number of secular priests has in that time increased from 120 to 235; of priests in religious orders, from sixty to sixty-eight; ecclesi-

astical students, from thirty to sixty-five; colleges, from two to four, and academies from twelve to twenty-two. There have been added to those in existence, in 1880, three hospitals for the sick, two asylums for the orphans, an industrial school for boys, an industrial school for girls, a home for the aged and a Magdalen asylum. In 1880 the Catholic population of the Diocese was about 230,000, and there were 170 churches; now the population may be justly estimated at 460,000, and the churches number 218. The greatest increase in churches, as well as in educational and charitable institutions, has, of course, been in the portion of the Diocese within this city, and has kept pace with the phenomenal growth of the city itself; but the progress in other cities and towns and in country districts has been marked, and such as to show general healthfulness and vitality.

A statement of the number of churches and educational and charitable institutions conveys no idea of the character of these edifices or of the effort and money expended in their erection and equipment. Among them are some of the most beautiful parish churches to be found in the United States; and most of them, to whatever use devoted, are architecturally tasteful, and are complete in the necessary equipment for the purposes they were designed to promote.

These all stand as monuments to the earnestness and generosity of the Catholic population. They were built by the voluntary contributions of the people, by the personal sacrifices and savings of the priests and the untiring industry, self-denial and economy of Brothers and Nuns. They evidence the influence which Catholic faith exercises where the people are in the possession of civil and religious liberty. They testify what can be accomplished by a believing flock when unhampered by State interference—what can be done by a free Church in a free State.

Upheld by the fidelity and generosity of her children, moved by the enthusiasm of a body of learned and zealous clergy, directed by the wisdom and prudence which has characterized your administration, growth and prosperity have marked the course of the Church along every line of work in this wonderful city. As citizens of Chicago, we may share the just pride of our fellow-citizens in the marvelous material development and magnificent industrial and intellectual accomplishments which place this community in the van of nineteenth century progress, and so may we as Catholics point with exultation of soul to these signs of our Catholic spiritual and intellectual progress, and without fear that we will suffer by the comparison suggested. If non-Catholic Chicago can with just pride call attention to its colleges, universities and libraries, rich and noble in wealth and endowments from



millionaire friends and patrons, so can Catholic Chicago ask consideration for what the devotion and generosity of its comparatively poor people have accomplished in building and maintaining institutions for practical education and advanced learning, but particularly for the establishment and support of the numerous and efficient parochial schools.

#### CATHOLIC EDUCATION.

The attendance at these Catholic schools now numbers, I am informed, 43,000 pupils, and it is our proud boast that more children are receiving a sound moral and intellectual training in our parochial schools than in any other Diocese in the United States. In many of the parishes commodious school buildings have been erected, complete in all their appointments, and in nearly all the parishes well-attended schools are conducted, where the children, besides religious and moral training, receive an intellectual training in all the grammar school grades, in all respects as thorough as that given in any of the public schools. We know, Most Reverend Archbishop, how dear the success and prosperity of these schools and the establishment of this system of education is to your heart. There are those who, out of the abundance of their ignorance, and impelled by their bigotry against the Catholic faith, cry out against the education of our children in those schools as being in some manner dangerous to our free institutions. It is not my purpose in alluding to this cry to pause on this occasion to refute it or to demonstrate its falsity. For the thoughtful, the intelligent and the impartial such refutation is unnecessary; and for the malignant, the fanatical, the enemies of religion and morality, it would be useless. But let me ask who that could have witnessed the demonstration of the children of the Catholic parochial schools of this city in this audience room this morning in honor of your Grace and as an expression of their congratulations on this happy occasion, could think that their education in love for their country was neglected. Who that could hear as you heard them, after singing the hymn of jubilee and thanksgiving appropriate to the event, voicing, with all the enthusiasm of their loyal young hearts, the hymns and songs of the Republic, could doubt that love of this grand country and its free institutions and genuine sincere American patriotism was taught in the Catholic schools.

The intelligent and patriotic Catholic citizen has reached the conviction that securing to the rising generation the education that is imparted in these schools is the surest guarantee of the permanent preservation of our free institutions. To preserve civil liberty a people must have and practice the virtues, which exist only where morality is based on religion.

Our people have made sacrifices for the establishment and maintenance of these schools. They will continue to support, increase and preserve them; they will know how to resent and to prevent any impertinent interference with the control or management of these their schools, no matter from what direction that attempt is made, and however specious may be the pretext for such interference.

We congratulate you, then, on the increase and success of these schools, as well as upon the prosperity of the Diocese in other respects. Coming to us as our Archbishop ten years ago, designated and appointed by the Holy See as a deserved promotion for a happy and successful administration of the Diocese of Nashville during a period of fifteen years, you entered upon work in your field with a quietness and absence of all ostentation which we have learned to be one of your natural characteristics. By your gentle and kindly rule you have won the love of your priests; by your paternal kindness and tenderness of heart, your zeal and piety in the discharge of your episcopal duties, you have endeared yourself to the faithful; by your sympathy with and interest in all that tends to promote justice, order, brotherly love and good will among men and the general public weal, you have gained the respect and esteem of the entire community. Therefore, beloved Archbishop, come we all, American, Irish, English, German, French, Italian, Bohemian and Polish, diverse in language and in National customs but one in faith, to express to you, each in the deepest and tenderest words of his native tongue, his sincere, heartfelt and affectionate congratulations on this your Silver Jubilee.

The prayers of your faithful children is that Almighty God may prolong your life and preserve your strength that you may continue in the care of His Church here till twenty-five years hence those little ones who to-day celebrated with such joy your Silver Jubilee may gather in their manhood and womanhood as intelligent and loyal citizens of the Republic, and dutiful and devoted children of the Church to celebrate your Golden Jubilee.

The Union Catholic Library Association now presented the following address:

TO THE MOST REVEREND P. A. FEEHAN, ARCHBISHOP OF CHICAGO, MAY IT PLEASE YOUR GRACE:

We, the members of the Union Catholic Library Association, on this the twenty-fifth anniversary of the auspicious day on which you were raised to the sublime dignity of Bishop of Holy Church, unite with the vast concourse of Catholics here assembled in tendering to you our heartfelt wishes and warmest congratulations.

While we can not be unmindful of the extraordinary zeal, disinterestedness and devotion which you have ever shown in ministering both to the spiritual and temporal wants of your children in Christ—the Catholic people of this great city of Chicago; we are also constantly and gratefully reminded of the particular interest that you have always manifested in our association, and in this connection we may be pardoned if we recall with pride the fact that it was in our rooms and at our invitation that the laity were first presented to you.

But not alone to this and other Catholic societies have you extended aid and encouragement, but it is well known that every movement on the part of the laity looking towards the advancement of Catholic education and Catholic charities have, notwithstanding the multifarious duties that demand your time and attention, received not only full and careful consideration, but, wherever they were found practicable, warm encouragement and substantial aid and assistance.

And now, as we can but offer this our humble testimonial of esteem and veneration for your great services amongst us, and as we feel how inadequate it is, we beg to supplement it by uniting in a fervent prayer that the Great Giver of all good gifts will bless you and give you length of days and wisdom and grace to fulfill the high functions of the office to which He has deemed you worthy to be called.

THE UNION CATHOLIC LIBRARY ASSOCIATION.

The Catholic Order of Foresters presented the closing address:  
 MOST REVEREND ARCHBISHOP:

Amid the general rejoicing of Your Grace's Jubilee the Catholic Order of Foresters gladly avail themselves of the short time allowed them to offer to Your Grace their heartfelt congratulations for your special kindness towards their order.

This they do all the more affectionately, as it was under Your Grace's kind patronage the Catholic Order of Foresters itself came into being—a Catholic Society, which has for its object the charitable work of aiding the sick and relieving the widows and orphans, could not but recommend itself to one so deeply penetrated with the spirit of Christian charity as is Your Grace.

Your approval was the more readily given that the object of our society accords with the recommendation of the Plenary Council, of Baltimore, of which Your Grace was a distinguished member. "We esteem," says the council, "as a very important element in practical Catholicity the various forms of Catholic beneficial societies and kindred associations of Catholic workingmen."

"It ought to be, and we trust is, everywhere their aim to encourage

habits of industry, thrift and sobriety; to guard the members against the dangerous attractions of condemned or suspicious organizations, and to secure the faithful practice of their religious duties, on which their temporal, as well as their eternal, welfare so largely depends. With paternal affection we bestow our blessing upon all those various forms of combined Catholic action for useful and holy purposes. We desire to see their number multiplied and their organization perfected."

Remembering likewise that the council says, "the more closely pastors and people are united in good works, the more abundantly will those associations be blessed, and their ends accomplished, the more perfectly will all Christians be united in fraternal charity," we have sought ever to strengthen the bonds between us and our chief pastor; and now, Most Reverend High Chaplain, we most heartily come to salute Your Grace on the festival of your Silver Jubilee.

### Closing Address,

BY THE ARCHBISHOP.

Archbishop Feehan now arose, and, coming to the front of the platform, delivered the following beautiful address, giving full expression to the gratitude of his heart for all the manifestations of love shown him during the Jubilee celebration :

Would that I could invoke some spirit of eloquence that I might express the thoughts and feelings of this hour. This splendid assembly suggests a great lesson as well as an inspiration.

You are come together from a high motive, and also from a kindly one. You come to give public expression to your Catholic faith, to declare your loyalty to its Supreme Pastor, the Vicar of Christ; and then, in the goodness of your hearts, to express your affectionate devotion to him who represents in your midst the authority and teaching of the Church.

In few, if in any, cities of the world could the scene that is witnessed here to-night be realized. You represent many races and many tongues; very many of you were born here. Some have come from the continents and the isles of the ocean with memories and traditions of some of the oldest nations and civilizations, but you are all united by one great principle, that of a common faith.

We have listened to the tongues of the newest and the oldest of the nations; first the language of our own great country, where human liberty, so long exiled from earth, has at length found a home, beneath whose flag men driven from other lands find generous shelter.

You have heard it spoken by one of her distinguished sons, whose



cradle was fanned by the breath of freedom, and who has given eloquent expression not only to his own, but also to the faith and loyalty of all of us.

You have heard the tongue of the countrymen of Sobieski and Pulaski, the gallant though unfortunate Poles; and of Bohemia and Hungary, who have fought and endured many a great struggle for their faith and their country.

You have heard the tongue of the descendants of Arminius, of that sturdy German people who, in our own day, have had the courage to unite and to defend successfully one of the highest principles—that of liberty of conscience against one of the most powerful governments of modern Europe.

You have heard the tongue of St. Louis, and of Bossuet, of that generous nation, France, to which was once applied, and to which may still be largely applied, the glorious words "*Gesta Dei per Francos.*"

We have listened to the sweet language of that matchless clime, of the land of highest art and genius, fair Italy.

And the son of the dark race came to express among his brothers his faith and loyalty. You received him kindly and generously. A happy omen of the future of his race.

And as you began with the newest tongue, so you ended with the oldest, the ancient language of the Celt, that which expresses a civilization far older than any now existing, which had a form and a finish before Cadmus brought letters into Greece, before Romulus built the walls of ancient Rome, which was the tongue of an eminently loyal race, which for seven hundred years, notwithstanding the direst persecutions, has been faithful to God and to its country.

But, though speaking many tongues and representing many races, there is one common language which you all speak; one great common country in which you all claim fellowship, for each one repeats the same credo—I believe in the "Holy Catholic Church." But you speak to-night for the Catholic people in our midst, you come to express what each one of them would say.

Fifty years ago Chicago had two hundred Catholics, and one little frame church, to-night you represent more than half a million of Catholics in the Archdiocese alone.

And how much greater will it be in the future that is approaching. That future will be when the tongues we hear to-night shall mingle into one, when the children of many races shall form one great people united by a bond stronger than death—that of their Catholic faith.

As the mountain streams uniting form at length the broad, deep river, so those streams of population coming from many sources will

make great people. Strong, free, intelligent, Catholic. And as humanity never before enjoyed conditions so favorable as in this great republic, so we may believe that its highest, best type will be the people of this future, and we may well prophecy that the historic church never had within its fold a nobler race than they will be. They will be always found among the best and most devoted of our citizens. And this not merely because their homes, their families, all their material interests are here, but also, and more especially because their religion will continue to teach them that loyalty to the commonwealth is an imperative and conscientious duty. They will be in the future as their brethren have been in the past, and the fidelity of our co-religionists to the Republic for a hundred years is more than sufficient answer to whatever may be said to the contrary.

I said you came from a kindly motive. Twenty-five years is frequently used to mark a term, an epoch, in the Church, in the State, in public and in private life.

I have been twenty-five years a Bishop, and you wished to commemorate this fact. The years have brought their labors. Sometimes also their anxieties. But these are all forgotten in an hour like this.

Yesterday I heard the words of earnest loyalty from the priests, words precious beyond price; to-day I heard the voices that are sweetest of all, the voices of the children; and now your voices, stronger than the murmur of a mighty sea, come to tell your loyal and kindly feeling. Amongst any rewards of this life, this is one of the highest; and from my whole heart, I thank you again and again.

The entire audience then arose, and with bowed heads received the Archbishop's blessing, and the magnificent evening celebration closed with the Hymn "Holy God we praise thy Name." Thus ended the public demonstrations in honor of the Most Rev. P. A. Feehan's Silver Jubilee in the Episcopacy.

## Vespers of the Fête.

### THE SILVER JUBILEE AMONG THE EDUCATIONAL INSTITUTIONS.

The celebrations of Archbishop Feehan's Jubilee were inaugurated in many of the educational institutions by a brilliant School Fête given at St. Patrick's Academy, Oakley and Park avenues.

The entertainment was invested with marked social features by the fact that the lady superior presiding over the Mercy Nuns in charge of the Academy is a sister of the Archbishop. The spacious salon of the Academy was filled with a most fashionable and cultured audience, when the Archbishop entered shortly after five o'clock.

A stage occupying one end of the large hall was tastefully arranged. A long scroll of purple silk, with heavy silver fringe, formed the head piece of the proscenium, on this stood out in massive gold letters the legend, "Long Live Our Archbishop!" To the right was a beautiful floral arch bearing the dates "1865-1890," and the inscription of greeting "Ad Multos Annos." A magnificent picture of Archbishop Feehan, framed in flowers, occupied the place of honor in the center of the stage. Other appropriate mottoes adorned the entrance hall and corridors, as "Welcome!" formed by evergreens on a silver ground; "Jubilate Deo!" and "Happy Silver Jubilee," artistically decorated.

Archbishop Feehan was accompanied by Right Rev. Bishop Scannell, Concordia, Kas.; Right Rev. Bishop Rademacher, the Archbishop's successor in the See of Nashville, Tenn.; Vicar General Gleason, Nashville; the Rev. Fathers T. P. Hodnett, M. I. Mackin, D. E. McGrath, J. F. Flood, St. Malachi's. The Mother Superior and her assistants, of St. Bernard's Academy, Nashville; the Mother Superior of St. Xavier's Academy, Chicago, accompanied by several of the religious of the Academy; the Mother Superior and community of St. Patrick's Academy were present.

When the Archbishop and the distinguished visitors took their seats a procession of the young ladies of the Academy filed on to the stage. They presented an appearance at once beautiful and attractive as they took their places, arranging themselves in groups in which the different colors of their toilets harmonized in a very pleasing manner. The following programme was then proceeded with:

Choral Salutation	- - - - -	The Pupils.
Last Rose of Summer	- - - - -	Duet for Harp and Piano.
Vocal Solo—( <i>Quando il Destino</i> )	- - - - -	Donizetti.
The First Te Deum—Recitation	- - - - -	Senior Elocution Class.
Idylle—Violins and Piano	- - - - -	Labitzky.

Mozart's Celebrated Oxen Waltz,

Violins, Harps, Pianos, Guitar and Mandolin.

Damon and Pythias—Recitation - - Senior Elocution Class.

"Hail to the Chief" (Orchestral arrangement), Beyer. Harps, violins, pianos, mandolins and guitars.

#### OPENING ADDRESS.

BELOVED ARCHBISHOP: With joy we assemble to-day to celebrate the twenty-fifth anniversary of your glorious consecration as a prince of the household of God's Church.

The occasion brings to mind those words of the eloquent Lacordaire, so fully verified in you: "For us children of God, born in eternity by a word of His Spirit, charity presses always upon us—it leaves us only the repose of the sacrifice." In fancy we go back over a period of forty years and see you a youth on the threshold of a noble manhood. The future rises before you, presenting a life of ecclesiastical honor and ease at home in the midst of friends, or "the repose of the sacrifice," in a vast new world where the "harvests are great, the laborers few." Without a thought for self the latter is chosen—all the energy of your nature is brought to the work—and what a grand conquest is the result! Churches, convents, schools bear testimony to the prudence, zeal and charity ever pressing upon you; the needy, the poor, the sorrowful find a father and friend.

"Some angels such as Mercy sends to win  
All hearts to love, most surely was thy guest—  
Thy thoughts, thy words inspired: his fragrant wings  
In rapture wav'd o'er thee and thy abode—  
Friend of the weary heart in search of God!

Men own the treasure given:  
Bless thee and God; and journey on to Heaven."

Thousands throughout the land unite with us during these days in wishing your Grace a happy Silver Jubilee, with years and happiness to celebrate a glad Golden one.

#### CLOSING ADDRESS.

DEAR FRIENDS: A few weeks ago was announced the first of November as a memorable anniversary in the life of our beloved Archbishop—anniversary of the day that witnessed his elevation to the Episcopal dignity, and opened a vast field for the exercise of learning, wisdom, prudence and piety. Such an anniversary calls surely for rejoicing, gratulation, festive gathering and demonstration. Our hearts, in full sympathy with the event, respond as the harp, whose strings, touched by the hand of the artist, send forth myriad vibrations on the



surrounding air. The chord is struck, it echoes and re-echoes throughout the Academy till all exclaim: "Let us have a celebration of our own to honor our Father." The proof of love is action—we begin, utilizing for practice the moments between the recitations—all succeeds, and to crown our joy, without any pre-arrangement our greetings are arranged so that we hasten to inaugurate, in our educational institutions, the festivities of the Grand Jubilee Celebration.

This evening's enjoyment is heightened by possessing in our midst so many distinguished visitors, the blessing of whose presence, like the sunlight, lends brilliance to the occasion. The Rev. Fathers of St. Malachi's we hold as part of the galaxy forming this Jubilee salutation, and thank, with them, all our friends, while bidding a fond good-night.

At the close of the entertainment Archbishop Feehan delivered a brief address. The "Vespers of the Jubilee," as he happily termed the pupils' fête, seemed to affect him greatly, as he spoke with evident emotion. He said, that during the rendition of the beautiful programme his mind had wandered back even beyond the span of twenty-five years, to the time when he was enjoying the days of innocence and happiness, long before he knew the cares which come with responsible position in the Church.

The crozier and mitre of the Bishop were often heavy to bear, he said, but he assured the children that the mitre they had presented to him that evening was very light and very beautiful, and that he noticed that it did not possess a single thorn.

The entertainment, he said, had given him very great pleasure, and he concluded by blessing those present, wishing them, one and all, the happiness that ever comes with the recurrence of festal days in their lives.

After the entertainment, an impromptu conversazione was held in the art room of the Academy. The works of the pupils, principally studies from nature, were critically examined by the visitors, and were greatly admired and deservedly praised. The exhibition at St. Patrick's verified in every respect the reputation already acquired by the good Sisters, whose contribution to the Jubilee festivities was at once pleasing, timely, and significant.

## The Celebration of the Silver Jubilee at St. Xavier's Academy.

The present year, which is fast drawing to its end, is freighted with many occurrences which make it remarkable; but the event which will leave it a cherished memory in the hearts of Catholics, particularly those of Chicago, is the celebration of Archbishop Feehan's Silver Jubilee.

For weeks before the 1st of November, the people, both clergy and laity, were preparing to honor his Grace in a manner worthy of this great occasion. In this the school children were to take a prominent part.

About a tenth of the children met at the grand Auditorium, and, owing to the large number present on this occasion, several of the academies had private entertainments.

Among these was the one held at St. Xavier's on the 5th of November. As the space was limited, many of the clergy and other friends could not be invited. The pupils, sisters, priests of St. James' Parish, and the Archbishop were present.

At half past two on the afternoon of the appointed day the pupils assembled in the study hall. At three o'clock the Archbishop arrived at the Convent and came immediately to the hall, accompanied by many of the city clergy.

The entertainment began promptly. As soon as the Archbishop had been conducted to the seat of honor, at the right of the hall, Virginia Florentine struck the opening chords of the Festive Song, and all joined in singing their welcome and good wishes to our Most Reverend Archbishop.

The next number was the "Miserere," from Verdi's "Il Trovatore." This was beautifully rendered by the orchestra, Jesse Quinn playing the violin; Anne Hudson, the mandolin; Maria Bonfield, the harp; Grace White, the guitar; and Belle Cummins, the piano. It was heartily applauded by all.

This was followed by the Bugle Song, a pantomimic chorus, the seniors singing the chorus, and the juniors at the same time making appropriate gestures. The little ones did their part almost perfectly, and with the calm, sweet confidence that belongs only to childhood's happy years.

Number four was a harp solo by Maria Bonfield, which was a great credit to her, for all enjoyed it, and I secretly wished it were not so short.

Then came the grand chorus, "Oh, hail us, ye Free," accompanied

by Jessie Quinn. This was followed by the "Grand Galop de Concert," an instrumental solo by Virginia Florentine. It can not be well described, for when "Music's golden tongue" speaks, words can only portray the shadow, not the reality.

The "Jubilee Polka" came immediately after this, and was greatly enjoyed. The same young ladies took part in this, as in the "Miserere," and also Florence McKnight and Mary Healy who played on guitars.

The "Bouquet Vivant," a dialogue by the minims, was the next. The principal parts were taken by five little girls, each carrying a large bouquet of the flower which she represented, and dressed in colors corresponding to the flower.

Cassie Guerin spoke first. She represented a daisy, and she said she hoped she would always be as pure as this flower.

Grace Bardon represented a lily, Alice O'Hara, a violet, Clara Hudson, a rose, and Katie Migeley, a pink. Each spoke her part in a clear, childish voice, and after expressing her good wishes, Katie Migeley gathered all the flowers in a large basket lined with smilax and presented them to the Archbishop.

Then followed the address expressing the many congratulations and good wishes of all to the Archbishop:

**MOST REVEREND AND DEAR FATHER:**

It is with pleasure we now re-echo the many congratulations which have been so happily accorded you during this festive week. Rarely in our insignificant school life, do we enjoy the extreme pleasure of felicitating one so esteemed and revered; hence, to us, it is a red-letter day—a day never to be forgotten!

Would that we could make it the halcyon day of Your Grace's eventful and brilliant career; but we are only the little "Olive plants round about the table," and we wish by our simple entertainment to show our earnest desire of adding our mite to the plentitude of your temporal happiness. Our good wishes and those of our teachers, are, it is true, only a small portion of the incense wafted during this week of Jubilee, from loving hearts; yet, though many have spoken words of good cheer, far surpassing our juvenile efforts, no wishes of theirs could exceed ours in the sincerity with which they flow from the depths of the guileless hearts in your august presence.

To us a quarter of a century seems a very long time. Twenty-five years! what a host of sacred yet loving memories those little words must recall.

Trials may have arisen, like so many spectres, to obscure the splendor of the Sun of Justice, but amidst them all you have been:

"As some tall cliff that lifts its wondrous form,  
Swells from the vale and midway leaves the storm.  
Though round its feet the rolling clouds are spread,  
Eternal sunshine settles on its head."

What convincing proofs have we, in the trophies of the noble life before us, that our saintly forefathers spoke not amiss when they taught us:

"The good are better made by Ill,  
As odors crushed are sweeter still."

Most prominent amongst the holiest memories of the day is the occasion we commemorate. With imposing ceremonies you were then invested with mitre and crozier, and beneath those sacred emblems what significant messages were conveyed to the children of the true faith! messages fraught with love from the kind Father who governs all with a beneficence worthy of His greatness; for:

"All is of God. If He but wave His hand,  
The mists collect, the rains fall thick and loud,  
Till with a smile of light on sea and land,  
Lo! He looks back from the departing cloud."

We feel convinced that He has, indeed, looked back in mercy from the cloud, and given us a representative according to His own heart.

He has showered many blessings on our fair Metropolis, but this one stands out amidst them all, like a glittering diamond in a golden setting; and, Most Reverend and Dear Father, may the silvery sheen of this joyful epoch send its rays of splendor adown the shadowy vista of the great future, until they mingle with the magnificent dawn of your Golden Jubilee.

This was ably delivered by Nellie Stenson. A copy of it was then presented to the Archbishop, and also a beautiful floral piece, which was a harp of white carnations and roses with silver strings, and the years 1865 and 1890 at the base in purple immortelles.

The whole school then sang the "Hymn of Thanksgiving," accompanied by Virginia Florentine. After the last strains had died away the Most Reverend Archbishop arose and spoke a few words of thanks for the pleasure given him by the enjoyable entertainment.

He then asked if he could do anything in return for our thoughtfulness. Of course we naturally asked for a holiday, and instead of one we received two, which will give us sixteen days at Christmas, for we preferred taking them at that time.

After a few more kind words, a signal was given and all received, the benediction of the Archbishop.

Thus ended our happy day, and when, in after years we wend our way back to the beautiful yesterdays, this will always form one of the brightest memories of the past. A PUPIL OF ST. FRANCIS XAVIER'S.



## Academy of the Sacred Heart.

(HOLY NAME PARISM.)

On the evening of November 6th the Academy of the Sacred Heart, North State St., Chicago, offered his Grace a congratulatory reception. The programme was as follows:

Marche Triumphale, Keehe. A Welcome Chorus, rendered by all the pupils. Then followed a dialogue written in the form of an allegory, and bearing the title, "He Hath Given His Angel Charge." The names of the characters: Science, Innocence, Love, Virtue, Erin, Religion, formed an acrostic on the word Silver; and, during the course of the representation, each one demonstrated the office she was to fill in perfecting the noble mind and heart of his Grace, the Archbishop. A seventh character was a guardian angel, who tested these various elements as they entered into the combination of the life which was to be placed under his guidance; and, as all were found worthy of approbation, their union was sanctioned. Allusion was made to the sacred office of the priest, in the exercise of his ministerial power, and the spirits who surrounded the altar at the first mass celebrated by his Grace as a priest, and, later, as a bishop, bore witness to the holiness of his life and the greatness of his achievements.

The dialogue closed with a congratulatory address offered by Erin; first, in the name of his Grace's native land, and then in the name of the pupils of the Sacred Heart.

A tableau vivant, showing the words "Silver Jubilee" in high relief, and the crowning with silver of the Archbishop's portrait, formed the closing scene.

Lambillotte's "Te Deum Laudamus," a quartette on pianos and organ, and the chorus, "Jubilee Congratulations," closed the musical part of the performance.

## A. M. A. C.

ECHOES OF THE SILVER JUBILEE FROM ST. IGNATIUS' COLLEGE.

The Professors and Students of St. Ignatius' College celebrated the Silver Jubilee with the greatest enthusiasm. His Grace Archbishop Feehan and a large number of the city clergy attended the exercises. A delightful programme, consisting of vocal and instrumental pieces, was rendered, and the following addresses were presented to His Grace:

## MOST REVEREND AND BELOVED ARCHBISHOP:

The students of St. Ignatius' affectionately greet you to-day, wishing to contribute their mite to the celebration of your Silver Jubilee. It must have been a great pleasure to your Grace, during the past week, to receive the loving greetings and best wishes of so many people, of divers stations and nationalities, who assembled together, endeavoring to render memorable this thrice-joyous time. We, on our part, not venturing to intrude on what might be called official rejoicings, have waited to catch the echoes of those who have preceded us, and, by so doing, renew your Grace's happiness. Now, however, we come into your presence, with hearts overflowing with love for you, desirous of showing you the earnestness of our prayers for your welfare.

It is, indeed, a great honor for the students to have your undivided attention on this bright day, and they will feel highly gratified if they can make any happier this time of untold happiness.

You have, no doubt, viewed with great joy during the decade of your Grace's residence here in Chicago, not only the rapid advancement of this wonderful city in all that contributes to form a world metropolis, but also the marvellous growth of the Catholic Church among us, and the increasing numbers of those who are faithful members of the Holy Church. Above all must the great increase in educational institutions have been a source of heartfelt joy to your Grace, for we know that the cause of Catholic education is very dear to your heart. It is on this account, especially, that we have presumed on your kindness in inviting your Grace to visit us, for your presence is at once an incentive to labor and a present reward. If anything could encourage us to prepare ourselves manfully to become loyal sons of Mother Church, and upright citizens of our cherished native land, it is the example which your Grace has set before us of unswerving rectitude, of unflagging zeal, of generous self-sacrifice.

It is said that Cervantes laughed away the chivalry of Spain; but the sneering ridicule of the infidel will never be able to laugh away the stainless chivalry of the priests of God's church.

We would not pain your Grace by recalling the great achievements you have performed for God and your fellow-man; but we would assure you, beloved Archbishop, that your heroism in aiding the yellow fever sufferers in the South, your generous advocacy of the negro's rights, and many other deeds springing from lofty motives, are not forgotten by your children.

Your Grace has heard so many and such delightful congratulations from your intimate friends and from the representative members of the clergy and laity of the Church, and from the children of its schools, that

there appears only a very meagre portion of the greetings left us to contribute.

We can wish you, Most Reverend and Beloved Archbishop, at this memorable era in your life, no greater blessing than that your succeeding years may be as eventful and as happy to Chicago Catholics as have been the past years, spent under your spiritual rule; and that when the present students of St. Ignatius' College take their place in the ranks of the active defenders of the Church, they may still look to you for guidance and encouragement, and be happy and proud, as they now are, to claim your Grace as their father and Archbishop.

**MOST REVEREND AND BELOVED ARCHBISHOP:**

The last sounds of your Silver Jubilee have not yet died away, its echoes still linger lovingly about our ears; the solemn, joyful notes of the Pontifical Mass, the booming of the cannon, the sweet, musical voices of the children, pouring forth their love and reverence towards you in song and speech, the strong and manly addresses of our fathers, evincing their love for the Spiritual ruler of the city, for the church, and for our country, are sounds that will live long in the hearts of all who heard them. But to you, beloved Archbishop, what must be the feelings that present themselves, when you think of one of the most memorable, and, at the same time, happiest periods of your life? We would fain prolong that happy period, and those sounds of Jubilee, until, though their last echoes die to the ear, they shall be heard forever in the heart. We know this is a subject that awakens recollections that are dear to you, and, therefore, we now, in our humble way, bring to your Grace the last floral wreath of your Jubilee; we sing the last pæan of praise in your honor; voicing sentiments which spring from overflowing hearts.

The occasion which your clergy and flock took to testify their feelings towards you, was the celebration of your Silver Jubilee as Bishop. Surely, such a celebration could not begin more fittingly than by the august Sacrifice of the Mass, when, during the most sublime ceremony of the church, you could return thanks to Almighty God for His numerous blessings to you. Then, also, could the religious communities, the Secular Clergy and the Laity render thanksgiving for possessing so good a pastor, and pray the Lord to spare him to them for many, many years. What a grand and imposing sight it was, when the beautiful sanctuary of the Cathedral was thronged with priests, bishops and archbishops, all in the purple robes of their high office; the solemnity of the occasion, the beauty and splendor of the scene, combined to make the event memorable for all who witnessed it.

And then the parade of that evening! Fifty thousand men making

public profession of their faith! That such a demonstration should be made in honor of a dignitary of the church, seems inexplicable to our non-Catholic brethren, but to us the reason is very patent; the noble character and gentle ways of our spiritual ruler have endeared him to the hearts of his flock.

Next came the event upon which your Grace's mind will dwell with keenest delight—the Children's Celebration. To behold that vast assembly of little ones, their faces beaming with joy, their innocent hearts beating with love for you, their sweet, young voices singing the song of Jubilee and our national hymns, must have been to your Grace a most gratifying sight, and one which has not been accorded to many pastors. How affecting were the addresses of the poor little negroes, that neglected race! How you were moved by the acted address of the deaf mutes! What must have been your emotions when the poor little orphans expressed their love for your kind attention to their welfare! And so the young representatives of each nationality, though they differ greatly in customs and inherited ideas, still were all bound together by their love for you and their obedience and respect for the laws of the Church and State.

And now the finale of that grand celebration took place! In the evening thousands of enthusiastic men gathered in the Auditorium, cheered their spiritual chief at his appearance, and applauded vigorously the noble words of their representatives. Ah, that was a scene which would make anyone feel proud to belong to the Universal Church! There they were, men of all nationalities, so diverse in language, manners and traditions, but all united as brothers by the bond of Catholicism! Such an assembly of men, having in common only their religion, could not have been massed together in concord, unless the banner of our Holy Church was waving o'er them. To think that all those men were faithful children of the Church, glorying in their princely heritage, and that they bore towards your Grace naught but love and reverence, was certainly very gratifying to your heart. Such a celebration we believe has never taken place in honor of any dignitary, and your Grace must forgive us if we say the person honored is one whom we all delight to honor. And now, beloved Archbishop, though we can testify our affection for you only in a very humble way, nevertheless it comes from hearts that go out to you. If we have prolonged the happiness of this joyful time ever so little, and kept its silvery echoes still ringing, our task is accomplished. We have now one wish and prayer for you; it is that your Grace may wear the mitre of this diocese until your Golden Jubilee, amid the affection of all your faithful children, and of none more so than of the students of St. Ignatius' College.



## THE SILVER JUBILEE.

## THE SOUTHERN PLAGUE.

The following poem by John T. McNellis, concerning the heroism of Archbishop Feehan, when Bishop of Nashville, during the yellow fever epidemic in the South, was read at the Jubilee entertainment of the students of St. Ignatius' College last Saturday.

## PROEM.

Joy! Joy, dear father, to thee,  
On the feast of thy jubilee,  
While myriad voices of praise  
Are winged with unwonted glee!

These greetings are more than gold,  
For they tell of love untold,  
And, like to the winds of the South,  
Their ardor can ne'er grow cold.

The South! how its name doth fill  
Our fancy with scenes that thrill!  
For we dream it an Eden of Joy,  
Untouched by the demons of ill.

Yet the South doth also recall  
A tale which we love best of all,—  
How the breath of the yellow plague  
Did the courage of men enthral;

And then rose a noble priest,  
Whose fame with his years has increased,  
A pastor who dared for his flock,  
And we sing of his deeds on his feast.

## THE TALE.

In the Southland lies a clime  
Where more brilliant shines the sun,  
And, while here the wintry rime  
Garbs the trees, there blossoms run  
O'er the fields and 'mid the glades,  
Making sweet the darkened shades,  
With a hue that never fades.

In this land of sunny skies,  
Fertile fields, and mossy dales,  
Where the plumaged birds arise  
From the trees that deck the vales,  
When the evening bells resound,  
Grateful people gather round,  
Praising God for peace profound.

But, alas! this beauteous land  
Soon is stricken by disease;  
Those fair fields, so lately fanned  
By the health-bestowing breeze,  
Now are dimmed, as if the sun,  
Paled in clouds of deepest dun,  
Had forgot his course to run.

Who can speak the wild despair  
Of the land so lately blest?  
For the tainted, shuddering air  
Told them of a fearful guest;  
Yellow fever was its name,  
Who amid their homesteads came,  
Blighting them like blasting flame

See how, 'neath the monster's touch,  
Stalwart men are stricken down;  
How the fever's baleful clutch  
Holds in gyves the fated town;  
Mothers leave their sons to die,  
Brothers from their sisters fly,  
Children heed no parents' cry.

Is there none with heart so brave,  
As to dare the yellow foe?  
Is there no bold hand to save  
Dying men from deeper woe?  
Yes, when all that's dear on earth  
Has betrayed love's deepest dearth,  
Then we learn the pastor's worth!

'Mid the horrors of the dead,  
And the groans of dying men,  
Who, with soft and loving tread,  
Showed himself a hero then?  
Who, but he, upon whose brow,  
Which 'the gifts of God endow,  
Gleams the jeweled mitre now.

He it was who met the foe  
When the yellow plague was rife,  
He it was whose whisper low  
Cheered the lingering gleam of life;  
He it was who blessed the head  
Writhing on pain's bitter bed,  
He it was who tombed the dead.

*THE SILVER JUBILEE.*

Wonder not, then, if we bring  
 Joyous gifts to speak our love,  
 Wonder not, then, if we sing  
 Of the star-like crown above;  
 For upon the Southern breeze,  
 Redolent of harmonies,  
 Swell such grateful prayers as these.

Honor, then, to him whose hand  
 Hath been ever stretched to save,  
 Honor him whose courage grand  
 Ranks him with the priestly brave!  
 Honor to our shepherd be,  
 While we sing with sacred glee,  
 On his silver jubilee.

## L'ENVOI.

Thus, on thy silver feast,  
 Amid the gleam of autumn's golden hours,  
 When choicest greetings fall on thee in showers,  
 We come, O Mitred Priest!

Thy truest children we,  
 Who fondly gather here in gladsome throng,  
 To tell our love, with welcome word, and song,  
 Upon thy Jubilee.

**St. Joseph's Home.**

NOVEMBER 13TH.

St. Joseph's Home was honored by the presence of His Grace, Most Rev. Archbishop Feehan, at the Jubilee exercises, November 13, 1890, at 3 o'clock P. M.

The following was the programme of exercises:

Greeting Song	- - - - -	Chorus
Tribute of the Deaf Mutes	- - - - -	Misses Skelley and Hassek
The Harp that once thro' Tara's Halls	- - - - -	Chorus
Address	- - - - -	Miss J. Tobolski
The Little Brown Church	- - - - -	Chorus
Star Spangled Banner	- - - - -	In signs

GREETING SONG

CHORUS.

All hail to our Bishop,  
Our princely high priest,  
In jubilee gathered  
Our Father we greet;  
We offer our homage,  
Our reverence and love,  
Our filial affections,  
Our gratitude prove.

CHORUS.—Though least of your children,  
And last in the throng,  
That around you in jubilee  
Pressed one and all;  
We claim in affection,  
Inferior to none,  
Are those of your children  
Of Saint Joseph's Home.

Though silent some voices  
Their loving hearts plead,  
For blessings supernal  
On your noble brow meek;  
And we pray that the angels,  
While weaving, may place  
A gem of the rarest  
In the crown which they make.—CHORUS.

And most Reverend Bishop,  
Our prayers still shall be,  
That turned into gold  
This day's silver you'll see;  
With a faithful flock 'round you,  
More precious and true  
Than the silver and gold,  
They may offer to you.—CHORUS.

TRIBUTE OF THE DEAF MUTES

MISSSES SKELLY AND HASSEK.

(Signed by Miss Skelly, spoken by Miss Hassek, both pupils of the school.)

Angels in the highest heavens  
Chant their songs of joy to-day;  
And we catch their strains, ere dying,  
Sing our worthy Bishop's praise.

One grand chorus, earth and heaven  
Join in glorious jubilee;  
Claiming every choicest blessing  
On his noble, silvered brow.



'Tis a silver crown well earned—  
Brighter, richer none can be—  
In the mission of his Master  
To the flock he daily feeds.

Meek and gentle, like his Master,  
None need e'er approach in dread,  
For his wise and prudent counsels,  
Or for aid in time of need.

Who can count the deeds of kindness?  
Who can measure wounds thus healed  
By the kindness and the patience  
Of our saintly, princely priest?

So, to-day, in glad unison,  
Heaven and earth in jubilee  
Chant the joyous, glad hosannas,  
Blessings on his noble brow!

Five and twenty years ago  
A priestly form was seen  
Before God's altar, kneeling there  
In silent, humble prayer.

Alone with God! alone, alone,  
Who can the thoughts express  
That clustered on that solemn day  
Within that young priest's breast,

As retrospecting on the past,  
And viewing the future dim,  
A scene of arduous duties rose—  
Will victor's crown be won?

One glance of love, the Cross is there,  
His generous soul expands;  
A moment's pause, the choice is made,  
My God, thy will be done!

The thorny mitre then he takes  
And crosier-staff in hand,  
Goes forth in Pontifical robes,  
True shepherd of his flock.

Five and twenty years, and more,  
Of battles fought and won,  
Of solacing and healing wounds,  
And peace and quiet reign.

To-day that princely form we see,  
With years of care more bent,  
But on his noble, silvered brow,  
The victor's crown is set.

And this is why his children now  
 Press 'round him; one and all,  
 And every age and clime and tongue,  
 Before him prostrate fall.  
 It is the hundred-fold in part,  
 Once promised by our Lord,  
 To those who leave their home and friends,  
 To do the work of God.

After the reading of the address, a plaster cast of the Archbishop, made by the deaf children, was presented to His Grace by Master Jacob Mack. A pupil read the following:

## PRESENTATION VERSES.

Accept, most Reverend Bishop,  
 This little gift we've made.  
 With reverent and loving touch  
 We've moulded every shade.  
 May it e'er serve to remind you,  
 Of your little, silent flock,  
 And in gentle accents whisper,  
 They may not be forgot.

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### Addresses of Congratulation.

## SISTERS OF ST. DOMINIC.

Among the addresses presented to the Archbishop, few attracted more attention than the one from the Dominican Sisters. There are fifteen houses of the order in the Archdiocese of Chicago, and all united in making the Dominican tribute as magnificent as could be desired. The address is on vellum, illuminated, and framed in gold. The text of the address was equally rich and beautiful.

TO HIS GRACE, MOST REV. PATRICK A. FEEHAN, ARCHBISHOP OF CHICAGO, GREETINGS:

At the gate of a European city, famed in history and song, stands a colossal statue with uplifted hand, warding off from that city some frightful danger.

Undaunted courage and unwearying benignity marks the noble features of the marble face; high resolve breathes in the marble form, and an unconquerable energy animates the marble arm. Thus appears the Neapolitan's father, defender and friend—fit symbol of all true episcopal qualities. As Januarius, turning from Naples the destructive

fiery rivers and deadly ashen showers of Vesuvius, stands each Catholic Bishop guarding his diocese from greater evils than the burial of a Pompeii or a Herculaneum.

Thus for twenty-five years has stood our own Archbishop; twenty-five years on guard, twenty-five years on the ramparts, and at the city's gate; what unwearied vigilance of eye, what depth of thought, what firmness in control, what tenderness in endurance, has this not required!

Every Christian life has possibilities, opportunities and issues beyond our power of realization; the life of a Bishop has them in a superlative degree. What glory to man and glory to God have been twenty-five years of a life in which these possibilities have become superb realities; these opportunities rich in attainments; these issues replete with holy success.

How glorious a chorus of voices proclaims on this occasion the joy of the Church; what a grand body of devoted laymen, of zealous religious, of loyal priests unite in offering to your Grace felicitations on this the occurrence of your Episcopal Silver Jubilee.

In this chorus pray hear the tones of our joyous voices mingling, and in the offering find the best, the noblest and the holiest of friendly and filial greeting from the Daughters of St. Dominic.

The students of St. Mary's Seminary, Baltimore, Md., sent the following address, written on parchment, that is a marvel of artistic beauty and penmanship:

ILLMO. AC. REYMO. IN. CHRISTO. PATRI  
P. A. FEEHAN, D. D.  
Archiepiscopo. Chicagiensi XXV<sup>m</sup>. Episcopatus. Sui.  
Anniversarium Celebranti  
HOC  
PIETATIS. SUÆ TESTIMONIUM  
FILII.  
In. Semin. Sti. Sulpitii. Baltimore.  
ALUMNI  
GRATULANTES  
OFFERUNT.

MOST REVEREND AND DEAR ARCHBISHOP:

Thankless indeed should be our hearts, and dead to every sense of filial piety, did we, the children of your paternal care, fail to extend to you, on the celebration of your Silver Jubilee in the Episcopate, our sincere greetings, and assure you of our undying gratitude.

While thus adding our feeble voice to the unanimous acclamations of well-merited applause, which greets you on this memorable anniversary, we can not conceal the pardonable pride and holy joy which fill our souls in being reckoned among your special children. And, as the nature of such an occasion demands that the glory of a father should be proclaimed rather by those who are not of his immediate household, than by his own children, we leave to tongues more eloquent the tribute of your praise. Theirs be the pleasant duty of recounting the many noble works which your indefatigable zeal for the "House of God" has inspired, which your charity has fostered, and which have contributed so largely to the spiritual advancement of that important and flourishing Diocese over which God has placed you.

But ours the privilege of tendering to you our heartfelt congratulations, and expressing our ardent hope that God may continue to pour down upon you his choicest blessings; that your well-beloved flock may for years to come enjoy your paternal care, and that we, your clerical offspring, may prove dutiful and respectful children, worthy of a most loving father.

And, if our sincere affection for you, expressed to God in fervent prayer, can add anything to the abundance of your consolations on this occasion, believe us, dearest Archbishop, with all our hearts it is yours.

JOHN A. HEALY,	THOMAS M. BURKE,
THOMAS J. BOBAL,	JOHN THOMAS BENNETT,
JOS. A. GLENNEN,	JOHN JOSEPH CODE,
FRANCIS B. SWANSON,	FREDERICK JOSEPH HAARTH,
MICHAEL S. GILMARTIN,	JOHN J. JELINSKI,
JAMES D. O'NEIL,	WM. LAWRENCE KEARNEY,
HENRY J. WILLS,	JOHN CHAS. MURPHY,
FRANCIS J. CLEARY,	HENRY P. COUGHLIN,
JAMES A. QUINN,	THOMAS J. HAGERTY,
EUCAS B. GOODWIN,	WM. J. KINSELLA,
DENNIS JOS. CONWAY,	MAURICE ALOYSIUS DORNEY,
JOHN B. MURRAY,	BOLESLAUS A. A. PAWLOWSKI,
	ALBERT FURMAN.

A SA GRANDEUR, MGR. P. A. FEEHAN, ARCHEVÊQUE DE CHICAGO.

MONSIEUR ET TRÈS VÉNÉRÉ PÈRE:

Nous serait il permis de mêler nos voix aux concerts de vœux et de souhaits qui s'élèvent aujourd'hui de tous les points de votre diocèse, et de venir déposer aux pieds de votre Grandeur, notre part de respectueux hommage? Oui, Monseigneur, puisque, nous aussi, nous faisons partie de l'heureux troupeau dont le Divin Maître vous a confié la garde.



C'est donc de ces sentiments de profonde vénération, inspirés par l'auguste dignité que nous révérans en vous. Monseigneur, que nous voulons former notre humble bouquet de fête, non toutefois, sans y ajouter la fleur suave de la plus vive gratitude, pour les nombreux bienfaits que vous n'avez cessé de départir à vos humbles filles de Ste. Anne.

Aussi, Monseigneur, est ce avec des cœurs tout filiaux que nous bénissons Dieu de nous avoir donné un si bon Père! et confondues dans une même prière, nous sollicitons du Divin Maître, cinq lustres encore d'un glorieux et saint Episcopat.

Oui, puissent ces noces d'argent être le prélude de celles que, dans vingt-cinq ans, les anges chanteront sur leurs harpes d'or.

Tel est le vœu sincère que forment pour votre Grandeur, celles qui, en réclamant votre paternelle bénédiction, ont l'honneur de se souscrire avec le plus profond respect.

MONSEIGNEUR,

Vos très reconnaissantes filles.

Les Sœurs de la Congrégation de Notre Dame.

Ste. Anne, 27 Octobre, 1890.

THE STUDENTS OF ST. PATRICK'S COMMERCIAL ACADEMY, TO HIS GRACE,  
THE MOST REV. P. A. FEEHAN.

MOST REV'D AND DEAR ARCHBISHOP:

In the ardent manifestations of love which everywhere greet your Grace, and in the loud hosannas that fill the air, welcoming your Episcopal Jubilee, the students of St. Patrick's Commercial Academy, the parent school of the Archdiocese; feel proud to be given an opportunity to put in words some of the gladsome throbs that fill their breasts to-day. They can not express all they feel, for there are sentiments that must remain hidden, and words that can not be spoken, because too sacred.

From all sides comes the word of loving, respectful congratulations to the Great Priest, whose worthily, worn, violet now is silvered o'er with the fame of deeds that have claimed the unstinted praise of men; deeds that have studiously sought obscurity with the persistency and gentleness of great merit, but whose voices have sweetly grown in sonorous strength until they to-day burst forth in their mellow grandeur, singing the praises of a worthy Prelate, who passes a quarter of a century with such a record.

To even hint at the prominent features of a great and good life is not possible within the compass of an address, nor would we so far wound a delicacy which proverbially abhors publicity. But in the effort of your Grace's zeal, the advancing of Christian education has been made subservient to none. Recognizing the evils arising from Godless systems of training, in consequence of which there can be no sense of moral sensibility stamped in the souls of the young, no manly character

formed, your Grace has spared no effort everywhere to establish and protect the school. A little more than a quarter of a century ago, our school was the only parochial school of this Archdiocese; to-day, thanks to your Grace's zeal for Christian education, we have a hundred parochial schools, attended by upwards of 43,000 children, and all entrusted to the care of zealous and devoted pastors, assisted by religious men and women, and managed with a sacredness of purpose and disinterestedness found only in God's consecrated ones. This must indeed be an acceptable glory to your Grace to-day—a fitting monument that will ever continue in the hearts of men. And what monument more lasting and glorious! The prayers of the thousands of little ones whom you so lovingly provided for, the respect of the youth whose intellect and heart have been so efficiently molded in these Christian schools, together with the loyalty of laymen and the devotion of religious and clergy must ever prove to your Grace that a grand work has been done.

With our rejoicings to-day will be joined a prayer that your Grace may be spared to celebrate the Golden Jubilee of your Episcopate—the pride and the glory of the promising West!

With the profoundest homage to your Grace, we have the honor to remain your devoted children of St. Patrick's, the mother school of the Archdiocese.

### List to the Jubilee Bells, '85-'90.

TO HIS GRACE, P. A. FEEHAN:

We send a sweet wish for thy *festal*,  
 Something no other has said,  
 Something no other has written,  
*Something no other has read.*

Something no other could think of,  
 Something no other could say,  
 Something from our hearts to your heart,  
 SOMETHING TO BRIGHTEN THIS DAY.

We send a sweet wish for thy *festal*,  
 Others will send thee kind words,  
 Theirs are like "tales oft repeated,"  
*Ours are heart notes of birds.*

We send a sweet wish for thy *festal*,  
 Something to gladden and cheer,  
 Something to think of, to hope for,  
*Through the coming twenty-five years.*

FROM THE PUPILS OF ST. COLUMBA'S SCHOOL.

### Address.

Happy thoughts are awakened on this Anniversary as we gather round our Father with the tribute of loving praise and heartfelt greetings.

The century which records the marvelous growth of Catholic faith in our great American Republic is drawing to a close. As we pause to look upon the receding past, a beautiful panorama rises to our view—our Father's service in the vineyard of the Church. We behold our faith yet more exalted in the hearts of men, as he reveals its splendor to those in darkness—its healing power to the sorrowful of heart; its sanctity to all who would turn from earthly guile to paths of holiness and truth.

Through all these years that the mitre has rested upon his brow, he has been known as the tender Father, the enlightened Prelate, the watchful Pastor guiding souls upward and onward to the home that crowns them with eternal life. A people's voice has spoken his praise; the wise of head and the eloquent of speech have told of his devoted labors in behalf of religion and the human race.

It ill becomes us then, the least of his flock, to rehearse the story all his zeal has wrought in the "Sunny South" and here in our own Garden City. Yet, as when the musical chimes ring out on a festal morn, each bell must lend its merry peal to complete the harmony of the liquid strain, so in the bright choral that celebrates this Silver Jubilee, the sound of childish voices is needed to make perfect the song of triumphant gladness.

We can but echo the rejoicings of the multitude while we tell our Pastor, in our simple way, of the filial love we bear him, of the veneration in which we hold his name, of the fervent prayers we breathe for him on this happy day.

Most Reverend Father, accept the ardent wishes of your children of the West Side, who, uniting with North and South, pray that God's strength may be with you in the future as in the past; that God's arm may be your stay, that a grateful, happy flock may be your recompense here and your unfading crown hereafter.

PUPILS OF HOLY FAMILY PARISH.

TO HIS GRACE, MOST REVEREND P. A. FEEHAN, D. D., ARCHBISHOP OF CHICAGO.

MOST REVEREND FATHER: Permit us to unite with rejoicing multitudes in offering Your Grace our most sincere congratulations on the Twenty-fifth Anniversary of your consecration and accession to the episcopal dignity.

"*Exultemus et lætemur in ea*" is the expression of our heartfelt sentiments, as we hail the approach of this joyous occasion and review the Five and Twenty happy years of your administration in the exalted dignity of High Priest and Prince of Holy Church.

God blessed your apostolic labors, your mission of charity in the Sunny South, and thus prepared you for even a more elevated dignity and mightier charge in your present archiepiscopal See, the Queen of the West.

Deeply conscious of the great good hitherto accomplished in the fold ever loyal and devoted to Your Grace, we can but breathe the fervent prayer, "*Gratias agimus tibi*," in thanksgiving to Him, who has made Your Grace a dispenser of so many blessings. And these same significant words: "*Gratias agimus tibi*," permit us, highly revered Prelate, to address to your own exalted person for the paternal favor extended to the Sisters of our Congregation in the schools entrusted to their charge.

Under your kind auspices, they hope to continue their humble labors for the Christian education of the little ones so dear to your fatherly heart, and thus also, in some degree, to promote the interests of your Archdiocese.

This faithful band of Religious, at present one hundred and seventeen in number, together with nearly six thousand pupils, will continue daily to invoke new blessings upon your apostolic ministry, begging God to grant you the best and fullest reward of your charity.

May our Blessed Lady, the Special Patroness of our Congregation, whom in the device of your archiepiscopal seal, you invoke as "*Advocata Nostra*," indeed extend Your Grace her powerful protection, defending your honorable field of labor from every attack of the enemies of God and His Holy Church.

In accordance with this, our loving wish and prayer, permit us to offer Your Grace the vestment we have the honor to send as our Sisters' work for your glorious jubilee. It bears the image of "*Advocata Nostra*," figures of angels pay homage to their celestial queen. May these heavenly spirits form your faithful guard, ever hovering near, to assist you in your exalted functions; and may kind heaven bless Your Grace with continued health and strength, that your administration still prove long, happy and prosperous!

Humbly begging your apostolic benediction, and the great favor of a memento in prayer for myself and charge, I remain, with profound esteem,

Most Reverend Dear Father,

Your grateful, obedient servant,

MOTHER M. CAROLINE,

Com. Gen. S.S. de N. D.



**Silver Jubilee of Most Rev. Archbishop Feehan.**

BY A SISTER OF CHARITY, B. V. M.

Spirit holy from above,  
Earthward sent a ray of love;  
Five and twenty years to-day,  
On our Bishop's brow it lay

A mitre grand, on meekest head,  
To earthly fame and glory dead.  
To-day is half the Chaplet told,  
The other half is turning gold;  
As glide the grains atween your hands,  
In decades, come from other lands  
Th' oppressed, who seek this happy See;  
Thrice happy they, in finding thee.

Ring out the bells, the silver bells!  
Ev'ry throb the Jub'lee tells;  
Every throb repeats his name;  
Thousands sing the glad refrain.  
Out of schools *Te Deum* swells,  
Echo sweet from Convent cells.

Ring them, child of dark descent,  
With your own, his prayers are blent;  
No one oftener prayed than he,  
To see the South-child happy, free.  
Orphans sing his Jub'lee Song,  
He's your shield 'gainst ev'ry wrong.

Spirit, send another ray,  
To prolong his earthly stay;  
Face and voice suggest a prayer,  
God prolong his life, so rare,  
Yet to shed a golden light,  
Still to guide the Barque aright.

TO HIS GRACE, MOST REVEREND PATRICK A. FEEHAN, ARCHBISHOP OF  
CHICAGO, ON THE OCCASION OF THE SILVER JUBILEE OF HIS EPISCOPAL  
CONSECRATION:

Full five and twenty years have circled by  
Dear Shepherd of our souls, revered Friend!  
Since doubly sealed with blessed oil, did descend  
The plenitude of priestly power from on high  
Upon the chosen soul. The grateful eye,  
The smiling lips, on which thy glances rest  
May truly, although feebly, yet, attest  
The watchful love wherewith thou dost descry  
The fairest pastures for the cherished fold,  
May the Lord preserve thee still! and as now

The silver coronet He gives to wear,  
 May He in time bestow a crown of gold, —  
 And in His boundless mercy deck thy brow  
 With the crown of life. Such is our earnest prayer.

Presented as a token of esteem, affection and gratitude.

THE BROTHERS OF MARY.

The following is from the *Catholic Review*, Brooklyn:

Chicago devoted a considerable part of a week to the celebration of the Silver Jubilee of her Archbishop, Most Rev. Patrick A. Feehan. The occasion was one rich in joy for the Catholics of that marvel among modern cities. It is within the memory of many still living, when on the banks of her narrow and sluggish creek the missionary laid the foundations of one of the greatest American Sees. No Catholic community in the peace and ardor of mediæval piety ever offered to a beloved and venerated prelate more impressive evidence of their zeal for faith, or of their devotion to the principles of the Church of which he is one of the most illustrious hierarchs. In the cathedral on the morning of Wednesday, October 29th, Pontifical Mass was celebrated with the splendor that the ritual of the church enables her children to employ upon glorious occasions. Archbishop Feehan was himself celebrant. Grouped around the altar were prelates from many dioceses; and hundreds of priests, not only all of the archdiocese of Chicago, but many from other flocks, gathered together to join in the homage and felicitation to a great Shepherd.

Archbishop Ryan, who was to preach, was unable to do so on account of illness, and the honor, as well as the responsibility of the hour, fell upon Bishop Hogan, of Kansas City, who delivered a discourse, while necessarily extempore, bore evidence of that deep culture, wide and sensitive sympathy and profound feeling that are always present in his discourses and writing. The music, with a chorus of sixty voices, soloists of high professional rank, and orchestra of artists, is pronounced by the concurrent testimony of the press of that city, the most superb ever heard in Chicago. The edifice was filled to overflowing and hundreds were unable to obtain admission.

The procession was on Wednesday evening, selected for reasons worthy commendation and imitation. The Archbishop did not desire that men engaged in daily pursuits should lose any portion of their

wage. Besides this generous and practical consideration, the crowded condition of Chicago thoroughfares render day processions largely blockades of commerce, and the committee sought to avoid making an occasion of happiness one of embarrassment. But the societies themselves had still a third reason. They wished to have their fullest strength; and they wished the brilliant flash of the torchlights against the dark autumn sky. The result was a demonstration of 30,000 in number; in character and picturesqueness never paralleled in a city that has seen almost as many pageants, and as great ones as New York itself. The marshalling was faultless. Although the English-speaking Catholics are an overwhelming majority, their representatives in the preliminary meetings had the tact and propriety to choose one of another race, a Polander, for chief marshal. Twelve races were represented in line. Their music filled the night with harmony. Their banners proclaimed the virtues of Catholic truth, especially those of help for the sick, of love for the poor and forlorn, of devotion to great saints, of organization for the effectual and economic performance of the duties of benevolence and charity, incumbent on all Christians. Eighty parishes sent delegations of both societies and non-organized bodies, members of every congregation walking eight abreast the entire line of march, carrying significant transparencies. Military uniforms lent additional glow to the spectacle. Hundreds of carriages were in line. The Archbishop reviewed the magnificent parade from the balcony of the Auditorium, surrounded by the visiting Bishops and many clergy and laymen.

The clergy had the privilege of entertaining him at a banquet in the Auditorium Wednesday afternoon, at which speeches, eloquent, brilliant and witty, were read by such masters of the art as Archbishop Ryan, Bishop Spalding and others. On Thursday morning the Archbishop became the guest of the children of the Archdiocese. Ten thousand of them were chosen, in their respective schools, to present addresses and their tokens of love, and to sing anthems. It was a moving sight to behold all these vans and languages coming to our shepherd—members of the one fold—the colored children, the Polanders in pretty national costume, the Hungarians in their national gala dress, the French Canadians appropriately distinguished, the Germans, the Bohemians, the Irish, the Americans—albeit all indeed were Americans—and even the deaf mutes, who in Chicago are cared for by a society of Catholic women, and taught by accomplished experts belonging to a religious community. These wards of the Church, especially dear for their infirmity, delivered in the sign language an affectionate address to the Archbishop. There were also orphans from the various asylums,

the children belonging to the several industrial schools. They all sang in splendid unison four numbers, a "Jubilee Ode," "Hail Columbia," "Star-Spangled Banner," and an English version of the great German Catholic hymn, "Grosser Gott."

In the evening the laity received the Archbishop in the great Auditorium. There were addresses in Gaelic, German, Polish, French, Italian and Bohemian, as well as in English. The ten thousand Catholics sang together the same hymns and anthems that the children sang; the Archbishop, moved, as well he might have been, by a symmetrical series of tributes, closed the Jubilee with a graceful, learned and admirable speech, touching with felicitous characterization every tongue represented, and every race—its history, its literature, its heroes; defining with a statesman's precision and simplicity the duty of Catholics to the commonwealth in which they reside, and to which their first political allegiance is due; referring with modest but comprehensive description to the development of the Archdiocese, and finally giving his benediction to the audience, who stood reverently to receive it.

The Catholics of Chicago, their ecclesiastical head, their faithful and devoted clergy, the laity that so honored themselves in honoring one so worthy of their homage, are to be congratulated. No festival in the history of the Church, marking one of its diocesan epochs, has ever been celebrated with unanimity more perfect, with ardor more sincere or general, with ceremony more becoming the occasion and the object of it. The Catholic people of the great inland metropolis have set to their brethren throughout the country an example of union, brotherhood, ability, taste and power, that ought to be everywhere studied and emulated. In no other diocese are there so many different elements; under the gentle rule of the benign and resolute man who directs them, they fuse as gold into one vessel. In no other city have there been so many disturbing forces in the past. Under Archbishop Feehan they become melodious and unite for faith, for honor to their spiritual chief, for good citizenship. In his Silver Jubilee there was neither wealth nor poverty, neither pretension nor lowliness, neither class nor rivalry. All were Catholics; all were Americans.























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